

# REVIVALS AND MISSIONS

J. WILBUR CHAPMAN

HAND-BOOKS FOR PRACTICAL WORKERS

---



164  
rd met

1 p 38  
nd











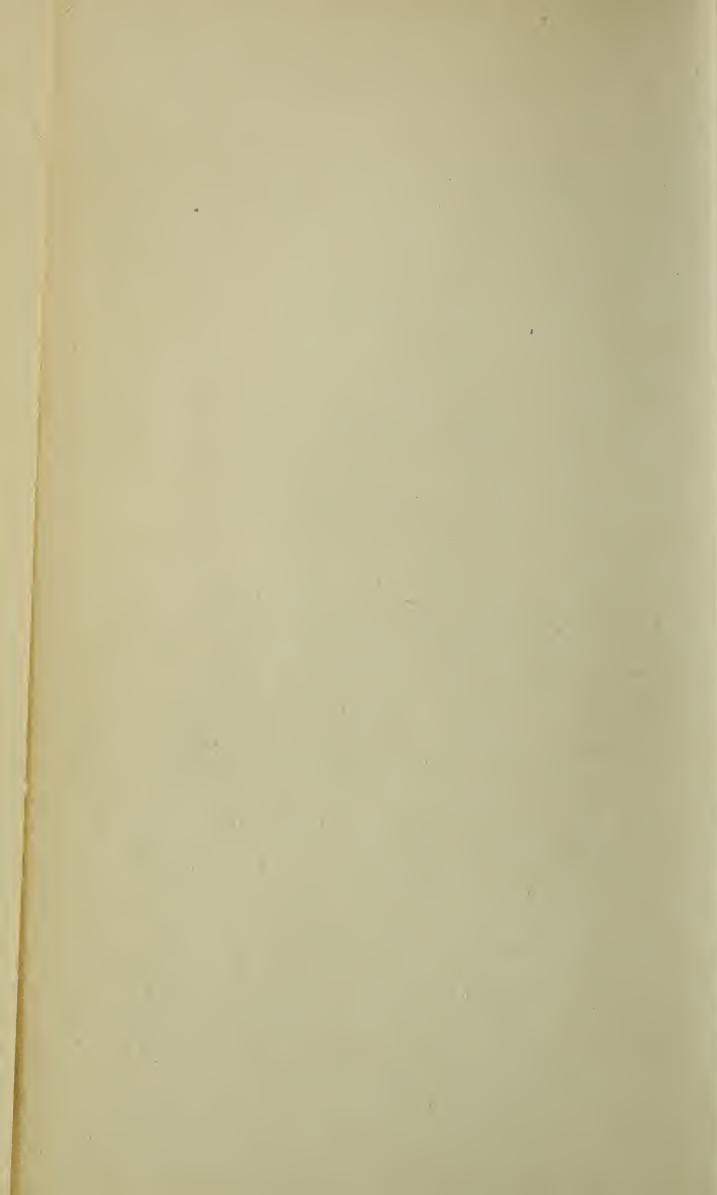
Handbooks for Practical Workers  
in Church and Philanthropy

EDITED BY

SAMUEL MACAULEY JACKSON

PROFESSOR OF CHURCH HISTORY IN  
NEW YORK UNIVERSITY

REVIVALS AND MISSIONS



# REVIVALS AND MISSIONS

BY

REV. J. WILBUR CHAPMAN, D.D.

AUTHOR OF

"IVORY PALACES," "RECEIVED YE THE HOLY GHOST,"  
"KADESH-BARNEA," "THE SECRET OF A  
HAPPY DAY," ETC., ETC.



NEW YORK  
LENTILHON & COMPANY  
150 FIFTH AVENUE



COPYRIGHT, 1900,  
LENTILHON & COMPANY

**To My Wife**

Whose self-sacrifice has enabled me to do  
the work of an Evangelist, and to whose devotion and  
sympathy in my work I owe more than  
I can ever repay, this little book  
is dedicated



## ACKNOWLEDGEMENT

---

In the preparation of this book I desire to acknowledge the following books from which quotations have been made. They have ever been an inspiration to me in my work. May they be so to others.

Luke Tyevirian, *Life of George Whitefield*, London, N. Y., 1876; Bennet Tyler, *Memoir of Asabel Nettleton*, Boston, 1844; *Autobiography of Charles G. Finney*, N. Y., 1876; Jonathan Edwards, *On revivals*, New York, 1845; Joseph Tracy, *The Great Awakening, a history of the revival of religion in the time of Edwards and Whitefield*, Boston, 1842; H. C. Fish, *Hand book of revivals*, Boston, 1874; E. W. Kirth, *Lectures on revivals*, Boston, 1874; W. W. Newell, *Revivals, how and when*, New York, 1882; Herrick Johnson, *Revivals, their place and power*, Chicago, 1883; Halliday and Gregory, *The Church in America and its baptisms of fire*, New York, 1896.

The chapters upon Parochial Missions in the Protestant Episcopal Church have been reprinted by permission from the manual published by the Parochial Mission Society.

J. W. C.



## PREFACE

---

In 1879 while a student at Lake Forest University, associated with Rev. B. Fay Mills as a class-mate, I received my first inspiration to do the work of an Evangelist.

In my early ministry and first pastorates I studied both men and methods that I might be able some day to do the work acceptably.

While preaching in Schuylerville, N. Y., I attended a series of meetings in Albany conducted by D. L. Moody. Here the conviction grew upon me that I ought to devote my entire time to the work, but the way did not open at this time. I was called to the First Reformed Church at Albany, and for five happy years served one of the most conservative and aristocratic churches in the state.

Evangelistic methods such as are described in this book were tried there, with the result that the old church was transformed; and for three and a half years was crowded to the doors with an eager, anxious people, many of whom were converted.

This was another step in the school of preparation.

From this pastorate I was called to succeed Rev.

A. T. Pierson, D. D., in the Bethany Presbyterian Church of Philadelphia, probably one of the most Evangelistic Churches in the country.

For three years my ministry was Evangelistic in every way. During all this time the calls for help were coming to me from all parts of the country, and at last I yielded to the pressure and went forth after resigning my Church, to do the general work of an evangelist, and for three years I labored in most of the principal cities of our country. All this time my Church in Philadelphia was without a regular pastor. Repeated overtures were made to me to return, and at last with the understanding that I could if I wished have half my time for evangelistic work and half for my Church, I returned. After three years of labor in connection with my associate pastors I was called to the pastorate of the Fourth Presbyterian Church, of New York City, in which field I am now laboring. This extended explanation is made that my readers may know that I write both from the standpoint of an evangelist and pastor. Not a suggestion is here recorded but has been tried with some slight modification in all my fields of labor, not a method is suggested but what God has set His seal upon it in days past. There is nothing theoretical in the entire book, it is nothing if not practical. If the points indicated are adopted, with such modifications as each Church or community may demand, there is no reason why the result may not be a genuine revival of religion. The texts given at the close of the book have all been used in special services. They will reach all classes

and conditions of society. This book goes forth with my earnest prayer that God may make it a blessing to many.

J. WILBUR CHAPMAN,  
New York City, 1900.



# CONTENTS

---

## CHAPTER I

	PAGE
Revivals Defined .....	I

## CHAPTER II

Revivals in American History .....	12
------------------------------------	----

## CHAPTER III

Revivals in American History (Continued) .....	24
--	----

## CHAPTER IV

The Prince of Modern Revivalists .....	39
--	----

## CHAPTER V

Objections to Revivals .....	59
------------------------------	----

## CHAPTER VI

Indications of a Revival .....	67
--------------------------------	----

## CHAPTER VII

Preparing for a Revival .....	80
-------------------------------	----

## CHAPTER VIII

The Method of Work .....	83
--------------------------	----

## CHAPTER IX

Preaching in Revivals .....	107
-----------------------------	-----

## CHAPTER X

A Revival in the Sunday School .....	121
--------------------------------------	-----

## CHAPTER XI

	PAGE.
Revivals Helped .....	133

## CHAPTER XII

Revivals Hindered .....	139
-------------------------	-----

## CHAPTER XIII

Revival Sermon Outline and Texts .....	144
--	-----

## CHAPTER XIV

History of the Parochial Mission in the Episcopal Church .....	158
--	-----

## CHAPTER XV

The Preparation for the Mission .....	162
---------------------------------------	-----

## CHAPTER XVI

Conduct of the Mission .....	173
------------------------------	-----

## CHAPTER XVII

After Work of the Mission .....	183
---------------------------------	-----

## CHAPTER XVIII

Catholic Missions .....	188
-------------------------	-----

## CHAPTER XIX

The Story of a Catholic Mission .....	194
---------------------------------------	-----

# Revivals and Missions

---

## CHAPTER I

### REVIVALS DEFINED

IN the minds of many people there is a very decided prejudice against what are termed "Revivals of Religion." This prejudice is not alone to be found in the pews, but in many cases extends to the pulpit, and ministers of the Gospel are found who express themselves as regarding revivals as producing abnormal and undesirable conditions of church life. They say that they are not infrequently attended with very serious evils; that they are simply bursts of enthusiasm or excitement which last for a day and then pass away, leaving the last state of the Church worse than the first. They say that the only true way for a church to grow is by constant accessions from the world, and they affirm that God's people should always be in a revived condition.

There is much of truth to support this view, but the facts in many cases are against it; for, as a rule,

the Church does not have a steady growth, and much of the history of the Church in past days has been along the line of revival effort. That God's people are not always revived is true, to their shame: and whether we approve of revivals or not, we must certainly acknowledge that they have in the past been God's chosen method for directly quickening His people and indirectly leading the unsaved to an acknowledgment of Jesus Christ.

Much of the indifference to be found to-day arises from a confusion of terms. Strictly speaking, the word "Revive" means to bring again to life, or to reanimate, and while we may speak of Christians as being revived, the expression could never be used in connection with the unregenerate, for they are dead in trespasses and sins, according to the Scriptures, and a reviving presupposes life, which does not exist in the unsaved man.

In popular use, however, the word "Revival" embraces not only the idea of the quickening of the saints, but the conversion of sinners: and we feel very sure that under existing circumstances no better word could be used. Indeed, it naturally follows that where Christians are quickened there will always be conversions; and so, as we use the word in this book, the thought shall always be the arousing of the Church and the saving of the lost.

\* Dr. Hetherington, of Scotland, gives the following very just criticism upon the term revival: "The word itself (in some of its forms) is often used in

---

\* *Handbook of revivals.*

Scripture; and, as so used, it generally implies the reproduction of a spiritual life which had almost died away. It is not, however, synonymous with the term *conversion*; for while *revival* implies the renewal of a life which had almost died away, *conversion* strictly means the conferring of a spiritual life not before existing. In truth, it so happens that revivals and conversions commonly accompany each other: so that, where *conversions* are frequent and striking, many will be re-quickened or *revived*."

The word revival is used because God has set His seal upon it in the Bible. It is a word a good deal older than the Church. For revivals in Old Testament times the Prophets prayed, and the word is associated with some of the grandest scenes of Bible history.

"It presents to our vision a tender, loving quickened Church, pleading with God and men, while new-born souls are praising and honoring Jesus. Saints of old wrought for revivals. Angels exult over them. Jesus infinitely loved them, and Jehovah is glorified by them. True Christians may rightly object to fanaticism and wildfire: but they cannot object to the outpouring of God's Spirit. And wherever Christians may be, they should always labor for the lost, with entire dependence on this divine influence."

With a strong belief in the desirableness of a revival, it is easy enough, if we put ourselves in right relations with God, to experience the joy of such work at any time. God is not to be limited to special seasons of the year. His blessings are not con-

fined to any particular set of men, and we believe that any Church could speedily enter upon a blessed experience in revival work if God were simply taken at His word.

\* “During Mr. Moody’s meetings in the City of New York a number of years ago, the Rev. R. R. Booth, D. D., of the University Place Church, was deeply impressed with the value of that revival. He said to a convention of ministers: ‘Look at this assembly. The simple Gospel has been preached here to sinners, not as a plea against infidelity, but as a proclamation. We thought we were all dead, frozen, and crystallized. But this work has held New York for a month. I believe if this could go on for six months our police might be disbanded, and we could hold New York for God.’

“The Doctor carried this spirit into his own Church work, for he added: ‘Such a thing as an inquiry meeting had never taken place under my sober ministry in my staid church: but I resolved that I would appoint one. On Sabbath morning I preached from the text, “Come, for all things are now ready.” I said to them: “This sermon presupposes and involves an invitation, *now* and *here*. It does not imply that you are to go away after the sermon and spend two or three hours exposed to the influence of the world, the flesh and the devil, but that now and here you are to have an opportunity of accepting Christ.” The inquiry meeting was appointed, and ten persons came in and accepted

---

\* *Revivals, how and when.*

Christ; and one of them was a dear young man for whom I had long been yearning.'

"Dr. Booth continued: 'Brethren, have we not to revolutionize the whole system of preaching, and change somewhat our mode of operations? The trouble is our sermons do not mount to the climax. If they are mere orations and theories of Christianity, an invitation at such a meeting is incongruous and absurd. But when the sermon says *Come*, from beginning to end. When it is appended to the cross, when it is bleeding with tears and sobs all the way through, then we can say, "Come to Jesus."' This action and testimony showed a hearty belief in revivals. How, indeed, can their worth be questioned?"

It would seem to us that every thoughtful student of the word of God must come to a hearty belief in this most important subject. The Old Testament is filled with its references to times of humiliation and corresponding times of exultation. The earthly life of Jesus was one constant experience of revival. After He had risen from the dead the early history of the Church was a history of revival: and he who would say a word against the subject would really strike at what has been the chosen plan of God for the advancement of His kingdom, always and everywhere.

In the life of Mrs. Catherine Booth a story is told of a certain English family who reared in their household a pet tiger. They had treated it as we would treat a domestic animal. One morning the mother of the house, looking out over the spacious

lawn, saw her little child playing under the trees with the tiger. A little later she heard a shriek and a scream, and the tiger came bounding into the house with blood upon its mouth and feet. Quick as a flash it occurred to the mother that the old tiger nature had asserted itself and that the child was slain. She rushed into her husband's presence, told him of her fears, and he, quickly raising above his head a piece of marble used to keep the door in place, hurled it at the tiger and killed it instantly, and with clasped hands the father and mother made their way out from the house, expecting to find the mangled body of their child; but instead they saw the little one under the trees, with its face pale as death, and not far away the body of a wild beast slain. It had escaped from a menagerie not far away, had made an attack upon the child, and the tiger had saved the life of the little one. The father had taken the life of that which had protected their child and meant the real joy of their home.

Thus it is with the one who makes an attack upon Revivals of Religion. They are not always free from criticism as they are conducted, but if we follow the Scriptural method and wait upon God for direction there can be no better experience for the individual or the Church.

Revivals are seasons when Christians are aroused to a more spiritual frame of mind; when special revelations of divine things are made to them; when they seem to understand better how to pray; when it is certainly more easy to put forth efforts to save the unsaved.

\* Mr. Finney says: "Look back at the history of the Jews, and you will see that God used to maintain religion among *them* by special occasions, when there would be a great excitement, and people would turn to the Lord. And after they had been thus revived, it would be but a short time before there would be so many counteracting influences brought to bear upon them, that religion would decline and keep on declining till God could have time—so to speak—to shape the course of events so as to produce another excitement, and then pour out His spirit again to convert sinners. Then the counteracting causes would again operate, and religion would decline, and the nation would be swept away in the vortex of luxury, idolatry and pride.

"There is so little *principle* in the Church, so little firmness and stability of purpose, that unless they are greatly excited, they will not obey God. They have so little knowledge, and their principles are so weak, that unless they are excited, they will go back from the path of duty, and do nothing to promote the glory of God. The state of the world is still such, and probably will be till the millennium is fully come, that religion must be mainly promoted by these excitements. How long and how often has the experiment been tried to bring the Church to act steadily for God, without these periodical excitements? Many good men have supposed, and still suppose, that the best way to promote religion is to go along *uniformly*, and gather in the ungodly

---

\* *Revivals of religion.*

gradually and without excitement. But however such reasoning may appear in the abstract, *facts* demonstrate its futility. If the Church were far enough advanced in knowledge, and had stability of principle enough to *keep awake*, such a course would do; but the Church is so little enlightened, and there are so many counteracting causes, that the Church will not go steadily to work without a special excitement."

According to this most wonderful man and the Prince of Evangelists, a revival means, first of all, the conviction of sin on the part of the Church; backslidden professors aroused and set to work; the renewing of faith on the part of Christians; the breaking of the power of the world and of sin over the children of God; and when the churches are thus awakened the salvation of sinners will follow, going through the same stages of conviction, repentance and regeneration. Their wills will be broken down and their lives changed. Very often the most abandoned profligates are among the subjects. Harlots and drunkards and infidels and all sorts of abandoned characters are softened and reclaimed and made to appear as lovely specimens of the beauty of holiness.

Revivals may be either false or genuine. If they are false, they are the result of human agency. They are simply a time of excitement, followed by reaction; and that is in no sense a revival.

Genuine revivals are the fruit of the Spirit. Until the Spirit be poured out from on high Christians cannot be quickened and sinners cannot be saved.

“The effective cause in all true revivals is the life-giving, light-imparting, quickening, regenerating and sanctifying energy of the Holy Spirit, converting the hardened sinner and reclaiming the backslidden and dormant believer.”

The quaint old Thomas Adams says: “No means on earth can soften the heart; whether you anoint it with the supple balms of entreaties or thunder against it the bolts of menaces or beat it with the hammer of mortal blows. Behold, God showers His rain from heaven, and it is suddenly softened. One sermon may prick to the heart. One drop of a Saviour’s blood, distilled on it by the Spirit, in the preaching of the word, melts it like wax. The drunkard is made sober, the adulterer chaste, Zaccheus merciful, and raging Paul as tame as a lamb.”

Revivals differ in their beginnings. Sometimes the preaching of a sermon; not infrequently a Providence of God; very often the tidings of an awakening in some near-by church or community; many times the visit of a pastor or evangelist upon whose ministry God has set some special seal—any or all of these may be the apparent cause of a real revival; but sometimes there is no accounting for it from the human standpoint. There has apparently been no especial interest. There has been no particular appeal from the pulpit. There has been no marked concern on the part of the Church. But suddenly blessings come, and by the hundreds people are saved.

However, this principle is always true, that revivals are the result of some special concern on the

part of the Church for the unsaved and come as the answer to prayers that have gone up from burdened souls in behalf of the lost.

We have known of cases where for years the prayers have seemed to be unanswered and the concern to be of no avail; but God is always true to his word, and sooner or later the answer will come.

Revivals greatly differ in their phenomena. Sometimes they progress with great excitement and enthusiasm; they are not for this reason to be under suspicion. At other times the movement of God's Spirit brings a hush upon the waiting assembly, and the solemnity of the judgment is on the people. Sometimes He seems to use the singing of the Gospel, and again He exalts far above all other methods the simple presentation of His truth from the Book. Sometimes the lay element is more prominent; again the minister of the Gospel is the leader of the hosts.

It is well for us to learn that we cannot very well bind the Holy Ghost with rules, and it is always true that where the Spirit of the Lord is there is liberty.

The conclusion of the whole matter from our standpoint is this, that revivals are to be encouraged because God has ordained them. History has proven them valuable to the Church. Our human experience has set the seal of approval upon such a method of work, and there can be no doubt but that not only would our own beloved land be greatly stirred by a widespread revival of religion, but the heathen lands, which to-day seem strangely moved by the Spirit of

God, would respond quickly to the awakening inaugurated here, and it is within the range of possibilities that speedily the knowledge of God would cover the earth as the waters cover the sea.

## CHAPTER II

### REVIVALS IN AMERICAN HISTORY

\* “A LITTLE before the middle of the eighteenth century began what may be called the First Era of Revivals in this country, part of a religious movement that affected and moulded in a most remarkable manner the entire English-speaking world for three-quarters of a century. It followed what may be called the skeptical age of English history, the age of Deism. England was just emerging from the licentious age brought in by the Restoration, which the influence of William of Orange had not been able wholly to stay, and which the accession of the House of Brunswick—with its German tastes and customs and its hatred of literature, art and refinement, as well as its practical godlessness—helped to continue.

“This desperate moral and religious condition brought about in due time the great reaction, which took on a two-fold character: that of the reconstruction of religious philosophy and the advance of Christian faith, and that of a religious and spiritual awakening and return to vital piety on the part of the Church and people.

“The reconstruction of the religious life of the Church followed the reconstruction of religious

---

\* *The Church in America and its baptisms of fire.*

thought. The Great Awakening began and soon spread over the whole English world. It took shape in England (1) in the Wesleyan movement, ultimately leading its adherents out of the Church of England and resulting in the formation of the Methodist Church in its various branches, characterized by Arminian theology and aiming at a return to primitive piety and religious simplicity; and (2) in that eternal gospel movement, the adherents of which remained in the Church of England, and which was represented by many eminently pious and godly men, and resulted in the formation and work of the Great Church Missionary Society that has done so much toward evangelizing the world."

"The Great Awakening in New England in the eighteenth century, under Jonathan Edwards, was one of the most remarkable religious movements of modern times. It came at the close of the great logical battle with skepticism, the aim of which had been the re-establishment of the authority of the Bible as the supreme revelation from God. It was contemporary with the Wesleyan movement in Great Britain. The skeptical influences that had been so long at work abroad had reached and permeated New England and had resulted in shaken faith in the word of God and in general religious stupor. Jonathan Edwards gives testimony to the strange stupor, the marked insensibility to the greatness and excellence of divine things, and the general worldliness of the Church of that day, in his "Revival of Religion in New England."

"Jonathan Edwards, the leader in this religious

reaction, was equally eminent for logical acumen, theological learning, and spiritual piety and devotion. It is natural, therefore, that when his eyes were opened by the grace of God to see the condition of things, his efforts to bring about the needed changes, by rousing men to a sense of the danger and sin of their worldliness and stupor, should have been put forth with intense energy and directness. There was need to emphasize the law of God in its divine authority and its sacred sanctions, in order to 'break up the fallow ground' and prepare a way for the proper and effective presentation of the gospel of salvation."

"Edwards' great theme, accordingly, was the sovereignty of God's grace in the salvation of sinners through justification by faith in Jesus Christ. In presenting this theme he gave some of the most powerful exhibitions of man's depraved condition, of the terrors of the divine law, and of the lost condition of sinners that have ever been made in the history of the Christian Church. Under the first of these subjects may be instanced such sermons as those entitled "Men's Natural Blindness, in the Things of Religion;"—"Men Naturally God's Enemies;"—"The Self-Flattery of the Sinners;"—"Hypocrites Deficient in the Duty of Prayer." Under the others, such as: "The Final Judgment; or, the World Judged Righteously by Jesus Christ;"—"The Justice of God in the Damnation of Sinners;"—"The Eternity of Hell Torments;" "Sinners in the Hands of an Angry God;"—"Wicked Men Useful in their Destruction only."

But equally intense and powerful was Edwards' presentation of the grace of God in salvation. This may be seen in such sermons as those entitled: "Justification by Faith alone;"—"The Wisdom of God Displayed in the Way of Salvation;"—"Great Guilt no Obstacle to the Pardon of the Returning Sinner;"—"The Peace which Christ gives His True Followers;"—"God the Best Portion of the Christian."

Such sermons as these naturally stirred the souls of men to their very depths, and sometimes resulted in remarkable outward manifestations of feeling, as when, during the preaching at Enfield, of the sermon entitled "Sinners in the Hands of an Angry God," the audience rose up in agony to cry out for mercy."

"The great religious awakening in New England, of more than a century and a half ago, commenced in 1734, in Northampton, Mass., under the ministry of Rev. Jonathan Edwards, so well known as a writer and the last year of his life as President of Princeton College. Edwards has been, and is still, regarded as one of the greatest and best men that this country or the world has produced. He was a child-prodigy, commencing the study of Latin when but six years old, and when but ten years old composing an essay in which he ridiculed the idea then recently put forth of the materiality of the human soul. In 1716, when thirteen years old, he entered Yale College, graduating in 1720. He was religiously impressed in his early childhood. He was a most godly and devout man, with all his greatness pos-

sessing a sweet, childlike disposition. After his graduation he was tutor in Yale College for two years, and dates his conversion at about his seventeenth year, after which all nature seemed changed."

"The revival, as has already been said, began at Northampton, but spread very soon into other towns. Many, hearing of what was taking place in Northampton, came into the town to see for themselves what was going on. Many of these, not knowing what to make of it, ridiculed the revival, and said that the effects of it were from a "distemper."

In his "Narrative of Surprising Conversions," Edwards writes:

"This work of God, as it was carried on and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following anno 1735, the town seemed to be full of the presence of God: it never was so full of love nor so full of joy; and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on the account of salvation's being brought unto them; parents rejoicing over their children as newborn, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary, God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came

from his mouth ; the assembly in general were, from time to time, in tears while the word was preached ; some weeping with sorrow and distress, others with love and joy, others with pity and concern for the souls of their neighbors."

" President Edwards estimated that more than three hundred were converted in six months in Northampton, including persons of all ages from the child four years old to the man of seventy. Eighty were received into the church at one time, and their appearance deeply affected the congregation. Sixty more were received at the next communion."

\* " But the great exponent of the awakening in the eighteenth century, its chosen mouthpiece in the American colonies and among those of the Calvinistic faith in the British Islands, was George Whitefield, one of the most remarkable preachers and evangelists of the modern ages. He received his training under the same influences as John Wesley, and was in perfect sympathy with him in the general spiritual movement of that day. In the early portions of their ministry they co-operated in the work in Great Britain. Later, however, there came an alienation and a separation that greatly limited the usefulness of Whitefield in England, and doubtless had much to do providentially with his making the American colonies the chief scene of his permanent work. The separation from Wesley was mainly on the lines of doctrinal belief, while in the case of the

---

\* *Memoirs of George Whitefield*, by John Gillies, D. D.

evangelical workers who followed the Wesleys the separation from those who remained loyal to the Church of England was on the ground of church polity. Whitefield was not possessed of Wesley's organizing and administrative ability, but was greatly his superior in eloquence and fervor. Indeed, many of those who heard Whitefield regarded him as the most eloquent of men, and the traditions of the remarkable effects produced, not only by his sermons but by the very tones of his voice, are still handed down. A curious instance, illustrating this feature, occurred many years since. The forearm bone of Whitefield's right arm disappeared from its casket under the pulpit in the old Federal Street Church in Newburyport, Mass., where he was buried. Many months after a box was sent by express to the authorities of the church by some one living in Great Britain. On opening the box it was found to contain the missing forearm bone of Whitefield, accompanied by a note from the man who had sent the box. In this note he said that he had an intense desire to possess this right arm of the most eloquent man that ever lived, and so had taken it from its receptacle and carried it with him to England; but conscience had compelled him to restore it to the church and to its original place."

"His biographer's estimate of the place occupied and the work accomplished by Whitefield is doubtless correct. He writes in his introduction as follows:

"No individual, in these latter days, has so identified himself with the growth and spread of practical

religion, in England and America, as Whitefield. Divines and theologians there have been, and still are, and not a few of far greater depth, acuteness and comprehension. They are burning and shining lights, and revolved with no rival or secondary glory in their appointed spheres. They have done well, and to them be awarded all due honor and praise. Whitefield cannot and would not measure strength with them here. It was appointed to him to preach; and before a crowd of drowsy worldlings, be to him the honor of having no equal or rival in the service of his Master. To compare Whitefield with Edwards is impossible and absurd; it is like comparing Sir Isaac Newton with Milton as intellectual giants, or the air with the earth as the conditions of animal existence. Like his Master, 'who had a mountain for his pulpit, and the heavens for his sounding board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges;' he imprisoned not his voice within the bounds of ecclesiastical limitation, but going forth into a temple not made with hands, he bore the glad tidings of the Gospel as far as the air would reverberate them, to as many of those speaking his vernacular tongue as the measure of his health, strength and years would allow. Probably no one since Luther and Calvin has been such a chosen vessel for bearing the errands of mercy to the multitude; no one has been so gifted with an almost inherent aptitude for converting his very adversities and afflictions into instruments, without which the very ends they were intended to frustrate would have been far less successfully ac-

complished. In this country especially, his name will be affectionately and reverently referred to, as having struck an almost miraculous life into a lethargic Church, and as having put to shame the contemptuous indifference of unbelievers. Under God, he changed our sterile religious wastes into verdant, heavenly pastures, and sowed on good ground those seeds of practical piety whose fruits yet bless and enoble us in the institutions and habits that have been handed down to us from the religion of the last generation. More than any other he is sacredly embalmed in the religious remembrances of these people."

"George Whitefield was born at Bell Inn, in the city of Gloucester, England, on the 16th day of December, Old Style, 1714. He was not an exception to the rule "that not many wise men after the flesh, not many mighty, not many noble, are called." His peculiar endowments were those of the preacher, and of the preacher merely, so that his life has little of interest in it except as connected with his mission in saving souls.

Whitefield's early life was no exception to the rule that God always prepares his special instruments for their work in his own way, which is always the best way. A few facts are of special interest. His father, an innkeeper, died when George was two years old; but his mother continuing to keep the inn, he was early made acquainted with the practical things of this life.

Gifted with a strong nature, his own subsequent confessions show that the Holy Spirit led him

through an experience calculated to develop in him that unparalleled "intensity of religious fervor, energy and decision," of which his later life gave proof. His biographers say of his earlier experiences:

"Judged by the terrible scrutiny of his own severe standard of self-examination in after life, he was pre-eminently debased, and proved his native depravity of disposition by a series of wantonly wicked actions; yet his conscience was, at this time, tender enough to excite remorse and penitence for his youthful freaks, and to render him easy to be affected by religious truth. He describes himself as froward from his mother's womb; so brutish as to hate instruction; stealing from his mother's pocket; and frequently appropriating to his own use the money that he took in the house. 'If I trace myself,' he says, 'from my cradle to my manhood, I can see nothing in me but a fitness to be damned: and if the Almighty had not prevented me by His grace, I had now either been sitting in darkness and in the shadow of death or condemned, as the due reward of my crimes, to be forever lifting up my eyes in torments. Yet Whitefield could trace early movings of his heart, which satisfied him in after life that God loved him with an everlasting love, and had separated him even from his mother's womb, for the work to which He afterward was pleased to call him. He had a devout disposition and a tender heart, so far as these terms can fitly characterize unregenerate men."

"He seemed to have had a notion from his early childhood of becoming a minister, and would imitate

ministers in reading prayers, and in other ways. He was not without religious impressions at a very early period, and while employed in the menial tasks of the inn, he managed to write or compose some sermons. He sometimes spent a whole night reading the Bible.

But Providence soon opened the way for him to enter Oxford University. One day a servitor of Pembroke College called upon his mother, and in the course of conversation told her that he had been more than able to support himself at college that term.

“This will do for my son,” she exclaimed; and turning to him she said: “Will you go to Oxford, George?” She secured the promises of friends to secure the place of a servitor for her son, and then sent him back to the grammar school to complete his preparation. He now devoted himself to study, cut loose from bad associates, gave up all evil and idle courses, entered into the communion of the church, and led a life of prayer; so that when his preparation for Oxford was completed he was already, outwardly at least, making religion the main business of his life.

At Oxford, for a year or two after his entrance, he was almost without congenial associates. It was an age of abounding and extreme impiety and corruption, and he was harassed and tempted by his godless associates, especially by his chamber fellows, who tried to force him to join them in these riotous modes of living. His persistent refusal at last made them let him alone to pursue his own course in peace.

The danger he saw he had escaped from led him to recognize and feel the importance of a Christian life as a protection from the temptations surrounding him, and a formal external reformation took place which his friends noticed. By a remark of one of them, he saw that they were supposing him to have reformed his inward as well as his outward life, and his conscience smote him that it was only an external reformation, and he says, "God deeply convicted me of hypocrisy." Under this conviction he became prayerful, fasting and attending to other religious duties. At Oxford he steadily refused to join in the common revelry, which caused him to be regarded as a singular "old fellow." He sadly missed the guidance and influence of some intelligent, faithful Christian friend, and seemed to be left alone to find his way out into the light of the spiritual day. He had the Bible; but he misunderstood and misinterpreted it. After a sorrowful and lengthy experience, involving great suffering both bodily and mental so that an illness of many weeks followed, he remained in this sad plight until one day he became intensely thirsty, and the words of Christ, "I thirst," came to him, and the fact that it was near the time of the close of the Saviour's sufferings. He says, I threw myself on the bed and cried out, "I thirst, I thirst;" and from this point his burdens left him and he soon acquired peace and rest."

## CHAPTER III

### REVIVALS IN AMERICAN HISTORY (CONTINUED)

\* "THE second Era of Revivals in this country dates from about 1797. Among the honored leaders in the earlier phase of the movement were Dr. Edward Dorr Griffin and President Dwight, associated with such men as the elder Mills. In its later phase, in what may be called the supplement to the Revival of 1797, the revivalists Nettleton and Finney were prominent."

It has been said that "the great saving truth that animated the revival movement in the middle of the century was deliverance from sin and hell, by faith in a sacrificed Redeemer; the great truth that animated the second was the cordial recognition of God as a wise, holy, blessed, but absolute Sovereign." In its later phase the idea of human duty was added to that of divine sovereignty.

"The representative revivalists were Nettleton and Finney. Its doctrinal basis was that of submission to God as the Sovereign, shading off into that of personal duty to God. The doctrine of the divine sovereignty had been so perverted as to destroy the sense of human responsibility. It was the feeling

---

\* *The Church in America and its baptisms of fire.*

that nothing could be done for the advancement of Christ's kingdom and the conversion of sinners until God's time came. "In God's good time, the Spirit would be poured out and men would be saved." The truth suited to rouse men from this condition was that of the duty of immediate submission to God, and of loving, serving, and honoring God. This characterized the preaching in the revivals. Its language was: "My son, give me thine heart." "Repent, and turn yourselves from all your transgressions." The preacher cried sometimes, "Give your heart to Christ;" sometimes, "Throw down the weapons of your rebellion."

### *Second Phase of the Second Era of Revivals*

"The work of grace that marked the second quarter of the present century may be regarded, as already remarked, as a supplement of the first or earlier phase, and as naturally following upon that phase. The work of the earlier phase was closely connected with the churches and church life, and was largely under the inspiration and guidance of the settled ministry. In its later phase, however, it had its representative revivalists in Asahel Nettleton and Charles G. Finney. It came when a few years of quiet and declension had elapsed after the awakening at the opening of the century. Like religious revivals generally, it appeared as a reaction from the prevalence of grave evils and defects in the religion of the day. The introduction of German rationalistic criticism and speculation had tended to

the increase of skepticism. The application of materialistic and rationalistic methods to the reconstruction of philosophy, history, literature, art and language, tended in the same direction. The new application of steam-power and machinery, in which the English-speaking peoples have been the inventors and pioneers, gave a marvelous development to human energy and achievement, and led to greatly increased worldliness and to extravagant views of the value of worldly possessions. This, too, was detrimental to vital piety. Even the organization of the forces of Christianity, in the great benevolent and missionary societies, for the purpose of giving the world at large the truth and freedom of the Gospel along the innumerable lines of trade and commerce, tended to formalism and dead works, the outward form being only too frequently allowed to take the place of the inward spiritual religion. Formalism had thus largely superseded vital piety on both sides of the Atlantic."

"The reaction toward religion.—It is always the case; the inevitable reaction came out of the evil condition of things. The Church began to wake up to its own coldness and deadness, and to look for deliverance and revival. With this sense of need came a looking to God for help, and the work of revival began and extended widely, especially in the churches of this country."

"The doctrine especially made use of by the Holy Spirit in the preaching at the opening of this second era of revival was, as has already been shown, the doctrine of Divine Sovereignty. This doctrine had

been by many perverted into semi-fatalism. The impenitent laid hold of it as a pretext for continuance in sin, or as a bluff with which to meet the minister or the layman who should broach to them the subject of their personal salvation: "If I am to be saved, I shall be saved; and if I am to be lost, I shall be lost." It was sought to shift the burden of responsibility from conscience and place it upon God. This made necessary a change in the preacher's point of view and in the Spirit's application of doctrine to the case of impenitent sinners. They must be roused from their slumbers by some word of truth that should be appropriate to their case, and that the Spirit should make "the fire and the hammer" in breaking the flinty heart of unbelief."

"In the preaching of this period, the doctrine of the Sovereignty of God was still urged, but it was supplemented and complemented by the doctrine of Human Responsibility and Duty. "Submit to God; repent and believe"—this was the two-fold call, implying both God's sovereignty and man's responsibility."

"The tendency of a few may have been—admittedly was—to lay the greater stress upon the former doctrine, seeking to break down the pride and rebellion of man. The aim of others—among whom was Dr. Nettleton—was to hold the balance evenly between the two, so as to give God his rightful place, and at the same time rouse the conscience and quicken the sense of responsibility."

"Until a little after the commencement of Rev. Charles G. Finney's work in western New York,

Dr. Asahel Nettleton had attained a notoriety as an evangelist equal to that enjoyed by Mr. Finney during his long ministry of nearly fifty years. Very unlike in some respects they were, especially in their revival methods; but both laid fast hold upon the fundamental truths of the Gospel. More than fifty years since, a most intelligent, excellent gentleman, an elder in Dr. Gardiner Spring's church, in New York City, speaking of Mr. Finney, said that his preaching, to him, bore a marked resemblance to that of President Edwards. These three men, Edwards, Nettleton and Finney, were unquestionably Calvinistic and their general preaching not inharmounious."

"Nettleton was a native of North Killingly, Conn. His father was a farmer. Asahel was born April 21, 1783, the same day on which Samuel J. Mills was born. Young Nettleton assisted his father on the farm until 1805, when he entered college. His early education was in the common school of the district. His youth was blameless."

"*General estimate of the man.*—Dr. Nettleton's life was marvellously useful and helpful. I never heard the opinion expressed that he was either a great or a very learned man; but I never heard those who knew him intimately question his goodness. He was a most godly man, serious, circumspect, discreet, and gifted with rare discrimination, enabling him to know and read men, and greatly aiding him to adapt himself and his instructions to men in their various moods, with their different peculiarities, prejudices, conditions, and preposses-

sions. He had power to prevail with God and man. His rare success is not to be attributed to his greatness, nor to his native sagacity, nor to the happy combination of gifts constitutional or natural, nor to everything combined in him, so much as his holiness. He walked with God, knew and trusted God. He had a mighty faith. He found out how much God loved men, and he was brought into sympathy with God for the salvation of men. His perception of the guilt and doom of sinners was intense and absorbed him. He was a man whose religious development would lead him to cry out while prostrated on the cold ground at the midnight hour, "Give me souls or I die!"

It is an interesting fact in revivals that they frequently succeed some great calamity. It was so with the wonderful work of grace known as The Revival of 1859. The churches, to an alarming extent, were characterized by indifference and conformity to the world. Speculation was running rife, and men were entering recklessly in the race for riches. As a natural result, frauds and failures were very common, and in a day the most fanciful dreams would perish and millionaires would become paupers.

But God was working in it all, and as a direct result there was a call sent forth to the Christians of the Nation for united prayer, and the result was the mighty awakening.

In the upper lecture room of the Old North Dutch Church in Fulton street, New York, a solitary man was one day kneeling upon the floor engaged in earnest and importunate prayer. He was just an or-

dinary man, one who had given himself very much to the helping of the lives of others. Indeed, he lived almost wholly for other people. He was without wife or children, and therefore gave all his time to going up and down the wards of the city as a missionary of the Old Church. Such a burden for souls was laid upon him as he visited that he longed beyond expression to do something for their salvation.

He had given away tracts without number. He had made an innumerable number of visits. But this did not seem to satisfy him. He longed for something more effectual. So day after day, many times in a day, he was on his knees in constant prayer, crying out, "Lord, what wilt Thou have me to do?"

He was about forty years of age, affectionate in his disposition, possessed of indomitable energy and perseverance, gifted in prayer, ardent in his piety, sound in his judgment, having good common sense, and a thorough knowledge of human nature.

At noon on the 23d day of September, 1857, the door of the old lecture room was thrown open for prayer. At half-past twelve o'clock the step of a solitary individual was heard upon the stairs; shortly after another, and another, until six made up the whole company. Thus the Noon-day Business Men's Prayer-meeting was inaugurated.

The second meeting was held a week afterwards on Wednesday, September 30th, when twenty persons were present. There was much prayer, and the hearts of those persons were melted within them.

The next meeting was held October 7th, between thirty and forty being present. From this time on

the numbers began to increase, until at last there were hundreds gathered for prayer. The tide rose higher from day to day, until in an almost incredibly short space of time New York was stirred. Brooklyn felt the touch of God's power. Philadelphia, Boston, Cincinnati and Chicago were all of them brought under the influence of the Great Revival.

Its history can never be known perfectly. It is written in Heaven, and when we stand there we shall know the full story.

No history of revivals would be complete without mentioning the one whose name is a household word, and who has been a blessing to Christians throughout the world, Mr. Dwight L. Moody.

"Mr. Moody may be regarded as being, in his career and work, the representative of lay activity in the work of evangelization—especially of the Young Men's Christian Association as embodying and organizing this activity. That Association has had largely to do with opening the way for him into the various churches and communities, and with awakening and sustaining enthusiasm in his various evangelistic enterprises. The sympathetic and social element and the spirit of Christian union, so prominent in the revival of 1858, have been marked features and elements of power in his work.

"Mr. Moody's work may be roughly divided into three distinct periods. The first and earlier period was tentative, and largely influenced by the feeling that grew out of the revival of 1858, that lay effort was the chosen and all-sufficient means for the conversion of the world, and that the work was to be

done under the inspiration and direction of the Young Men's Christian Association. One phase of this feeling was criticized by Dr. Chambers, in his memorial volume on the 'Noon-prayer-meeting,' in which he records the statement made in one of the meetings in the Consistory building by an intelligent gentleman from the interior of the State. He said that 'he considered that the great power of the church for the conversion of souls now consisted in the union prayer-meeting and the union Sunday-school.' Another phase of the same feeling was expressed by a young and somewhat immature orator, when, in one of the great national conventions, in the height of the enthusiasm, he said: 'The Young Men's Christian Association has come to take religion out of the church and ventilate it!' The method of this earlier period was that of the mass-meeting, under pressure of social enthusiasm and sympathy.

"Mr. Moody is a wise man, and soon saw that the results he so earnestly desired could not be secured in this way—in short, that not only could not the church be ignored, but that on the contrary its forces and organization must be made the basis of all successful efforts, and particularly of all effort that contemplated permanent results. Hence, in the second and later period, the evangelist changed his method and, abandoning the mass-meeting principle, wrought only at the united request of the churches and pastors, and with their organized co-operation looking to the gathering of the fruits of revival.

"In the third or present period of Mr. Moody's

evangelistic activity his work is directed from the educational center established at Northfield, Mass. Dr. Finney's work reached its third stage and culminated in the establishment of Oberlin, to advance his views and champion the anti-slavery movement; Mr. Moody's may be looked upon as having taken permanent form in the establishment of Northfield, not merely as a center of education for the young, but more than that, for the inspiration and training of Christian and missionary workers, and for rousing the ministry to a more complete devotion to the Bible as the Word of God, and to the 'blood-doctrines' as the source of evangelical power and success. From this point, where his summers are spent with many thousands of college graduates and ministers, and with the aid of many of the most earnest preachers and evangelists of the present age, Mr. Moody still carries on his evangelistic labors over this country during the remainder of the year.

"In the present sketch attention will be chiefly confined to the evangelist's early work in Great Britain and Ireland, and to his later work in the Chicago campaign in connection with the Columbian Exposition.

"Dwight L. Moody was born at Northfield, Mass., February 5, 1837. His early education was limited, owing largely to lack of disposition to improve the advantages within his reach. His parents were Unitarians, but 'their belief had no power to touch his heart or mold his spiritual nature.' When eighteen years of age he was a clerk in a shoe-store in Boston, and a member of a class taught by Mr.

Edward Kimball in the Sunday-school of Mount Vernon Church. He applied for admission to the Church May 16, 1855; but his knowledge of the fundamental truths of Christianity was so defective that he was advised to delay making a public profession of his faith. After faithful instruction by his Sunday-school teacher and others he was admitted to the communion of the Church March 5, 1856. Dr. Rufus W. Clark, in 'The Work of God in Great Britain,' gives the following account of his experience immediately subsequent to this:

“ ‘ Soon after attending a church prayer-meeting, feeling anxious to enter at once upon the service of his Master, he rose and offered a few remarks. At the close of the meeting his pastor took him aside, and kindly told him that he had better not attempt to speak in the meetings, but might serve God in some other way. To this he has several times referred in his public addresses. In several instances he met with a similar rebuke. The strongest impression that he made upon many good people was that he ought not to attempt public speaking at all, and they frankly told him so. One of his dearest friends and co-workers informs me that probably these repeated discouragements influenced him to remove to Chicago, where there might be a more receptive field for his labors.

“ ‘ Some months afterward, in September, 1856, he accepted a situation in a shoe-store in Chicago. On Sunday he sought out a Mission Sunday-school, and offered his services as a teacher. He was informed that the school had a full supply of teachers,

but if he would gather a class he might occupy a seat in the school-room. The next Sabbath he appeared with *eighteen boys*, and a place was assigned him for his new and rough recruits. This was the beginning of his mission to the masses. On that day he unfolded his theory of how "to reach the masses—go for them." It will be impossible to do more than hint at some of the steps in his development and progress.'

He soon after commenced the North Market Mission School, in the old Market-hall, which in six years grew to over a thousand members.

"The great revival of the winter of 1857-58 led to the formation of the Young Men's Christian Association of Chicago. The daily union prayer-meeting, begun in January, 1858, gradually diminished in numbers and was soon given over, by the committee having it in charge, to the Association, which continued it, often with only three or four present. About this time Mr. Moody began attending the meetings, and by his personal efforts induced more than a hundred persons to join the praying-band. Dr. Clark records the next step of Mr. Moody, as follows:

"'About this time he said to a dear friend, who had been intimately associated with him in his various Christian labors, "I have decided to give to God all my time." Previous to this he had devoted his evenings and Sabbaths, and occasionally a whole day, to laboring for the Lord. His friend asked him "How he expected to live?" He replied, "God will provide if He wishes me to keep on; and I will keep

on until I am obliged to stop." Since that day he has received no salary from any individual or society; but God has supplied his wants.' "

" In 1863 his work had attained to such magnitude that a large and commodious building, costing \$20,000, was erected on Illinois street. John V. Farwell, the wealthy merchant, at this time gave Mr. Moody a house which was handsomely furnished by other friends. The great fire of October, 1871, swept away church and home and all his property save his Bagster Bible, which he carried with him in escaping from the flames. Five weeks after the fire, the erection of 'The North Side Tabernacle,' on the corner of Wells and Ontario streets, was begun, and the structure completed in thirty days. From this point as a center he continued to carry on his work until he entered upon his larger work when he went abroad in 1873.

" Mr. Moody is a man of unbounded energy and capacity for work and a born leader of men. He once said, 'It is better to get ten men to work than for one to do the work of ten men.' He has shown his capacity for doing both."

" It was in connection with the Young Men's Christian Association that Mr. Moody became acquainted with Mr. Sankey, who was to take so prominent a part in subsequent revival work. Dr. Clark records their meeting and its results:

" 'At a national convention of Young Men's Christian Associations at Indianapolis, Ind., Mr. Moody first heard Mr. Sankey, and was impressed

with the remarkable adaptation of his voice and style of singing to awaken the emotions and carry home religious truth to the heart. On conferring together, they found that their love of mission work and desires for extended usefulness were mutual, and they agreed to labor together in evangelistic services.

“ ‘ For two or three years they were associated in Chicago ; and the union of Mr. Sankey’s services of song and Mr. Moody’s fervid expositions and earnest discourses became a new and recognized power for the extension of Christ’s kingdom. They visited other cities and towns, and both constantly gained in ability to deeply impress large assemblies. God was with them, blessing their efforts, and preparing them for greater things to come.’

“ Some special providences and experiences had to do with Mr. Moody’s preparation for and entrance upon his evangelistic tour in the British Islands. Of these Dr. Clark gives the following account :

“ ‘ On the 14th of last February Mr. Varley, the British evangelist, who is called the “ Moody of England,” was giving a Bible reading in the City of New York, when he related the following incident : “ On visiting at a friend’s house with Mr. Moody in England some years ago, I said to him, ‘ It remains for the world to see what the Lord can do with a man wholly consecrated to Christ.’ Mr. Moody soon returned to America, but those words clung to him with such power that he was induced to return to England and commence that wonderful series of labors in Scotland and England in which he is still en-

gaged. Mr. Moody said to me on returning to England, 'Those were the words of the Lord, through your lips to my soul.' "

" 'Some months before his departure from America, Mr. Moody passed through a very extraordinary religious experience. He called upon a friend of rare intellectual and spiritual gifts, and as he began to speak he burst into tears. He said that he hardly knew what the Lord intended to do with him. He seemed to be "taking him all to pieces;" and showing to him his unworthiness and feebleness. He could hardly describe, or even understand, the peculiar emotions that had taken possession of him.

" 'A few days after he made an appointment to meet four or five Christians for a season of earnest prayer to God. This friend being invited, on entering the room, found the little band kneeling in prayer and all in tears. They were pouring out their earnest supplications in an agony of spirit, and could not be denied the guidance, strength and power they sought. They asked for a full baptism of the Holy Ghost, and that God would use them, as He never had before, for His own glory and for the salvation of multitudes of perishing sinners. We have reason to believe that at that time Mr. Moody received a fresh and full anointing of the Spirit, and that this was the divine preparation in his soul for the great work upon which all Christendom looks to-day with wonder and with thanksgiving to God.' "

## CHAPTER IV

### THE PRINCE OF MODERN REVIVALISTS

NOTWITHSTANDING the fact that there is, and always has been, abundant criticism concerning the office of the evangelist, and this office is declared to be unscriptural, it is nevertheless true that it has always seemed to please God to set His seal upon certain men, and endow them not only with particular gifts along the line of revival effort, but also, in a very remarkable way to set His seal upon their ministry thus performed.

It is not in any sense to the discredit of the pastor of a church that his brother evangelist possesses some qualifications with which he may not have been endowed; nor does it follow that because God has ordained the office of evangelist the pastor of a Church is necessarily without such gifts as would naturally belong to the specialist in this work. For to-day many of the most successful revivalists are in charge of Churches, and use their spare time to go abroad to other fields of labor.

Paul was the Prince of Evangelists. For five and twenty years he travelled three times over a great part of Asia and Europe. At one place he wintered; at another he spent a year and a half; at a third two whole years.

Our Lord went from place to place preaching and performing His mighty works.

“Modern missionaries, in the main, are evangelists; so were many of the earnest preachers of early days. Whitefield spent most of his life as an evangelist; so did John Wesley, who rode horseback a hundred thousand miles in his visits from place to place.”

But no such chapter as this would be complete if it did not fully present the one who is rightly styled

### *The Prince of Modern Revivalists*

\* “Charles G. Finney was born in Warren, Litchfield county, Conn., August 29, 1792, nine years after Nettleton was born. We quote a brief account of his early life and experiences from his “Memoir,” written by himself. It explains many of the characteristics of his later life that otherwise would be inexplicable:”

“When I was about two years old, my father removed to Oneida county, New York, which was at that time, to a great extent, a wilderness. No religious privileges were enjoyed by the people. Very few religious books were to be had. The new settlers, being mostly from New England, almost immediately established common schools; but they had among them very little intelligent preaching of the Gospel. I enjoyed the privileges of a common school, summer and winter, until I was fifteen or sixteen

---

\* *Finney's Autobiography.*

years old, I believe; and advanced so far as to be supposed capable of teaching a common school myself, as common schools were then conducted.

*Irreligious environments.*—"My parents were neither of them professors of religion, and, I believe, among our neighbors very few religious people. I seldom heard a sermon, unless it was an occasional one from some travelling minister, or some miserable holding forth of an ignorant preacher who would sometimes be found in that country. I recollect very well that the ignorance of the preachers that I heard was such that the people would return from meeting and spend a considerable time in irrepressible laughter at the strange mistakes which had been made and the absurdities which had been advanced.

"In the neighborhood of my father's residence we had just erected a meeting-house and settled a minister, when my father was induced to remove again into the wilderness skirting the southern shore of Lake Ontario, a little south of Sackett's Harbor. Here again I lived for several years, enjoying no better religious privileges than I had in Oneida county.

"When I was about twenty years old, I returned to Connecticut, and from thence went to New Jersey, near New York City, and engaged in teaching. I taught and studied as best I could; and twice returned to New England and attended a high school for a season. While attending the high school, I meditated going to Yale College. My preceptor was a graduate of Yale, but he advised me not to go. He said it would be a loss of time, as I could easily ac-

comply with the whole curriculum of study pursued at that institution in two years; whereas it would cost me four years to graduate. He presented such considerations as prevailed with me, and as it resulted, I failed to pursue my school education any further at that time. However, afterward I acquired some knowledge of Latin, Greek and Hebrew. But I was never a classical scholar, and never possessed so much knowledge of the ancient languages as to think myself capable of independently criticizing our English translations of the Bible.

“The teacher to whom I have referred wished me to join him in conducting an academy in one of the Southern States. I was inclined to accept his proposal, with the design of pursuing and completing my studies under his instruction. But when I informed my parents, whom I had not seen for four years, of my contemplated movement south, they both came immediately after me and prevailed on me to go home with them to Jefferson county, New York. After making them a visit, I concluded to enter, as a student, the law office of Squire W——, at Adams, in that county. This was in 1818. . . .

“When I was teaching school in New Jersey, the preaching in the neighborhood was chiefly German. I do not think I heard half a dozen sermons in English during my whole stay in New Jersey, which was about three years.

“Thus when I went to Adams to study law, I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods. I had very lit-

tle regard for the Sabbath, and had no definite knowledge of religious truth.

*Attention turned to religion.*—"At Adams, for the first time, I sat stately, for a length of time, under an educated ministry. Rev. George W. Gale, from Princeton, N. J., became, soon after I went there, pastor of the Presbyterian church in that place. His preaching was of the old-school type—that is, it was thoroughly Calvinistic; and whenever he came out with the doctrines, which he seldom did, he would preach what has been called hyper-Calvinism.

"I had never, until this time, lived where I could attend a stated prayer-meeting. As one was held by the church near our office every week, I used to attend and listen to the prayers as often as I could be excused from business at that hour.

"In studying elementary law, I found the old authors frequently quoting the Scriptures, and referring especially to the Mosaic institutes as authority for many of the great principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever owned; and whenever I found a reference by the law authors to the Bible, I turned to the passage and consulted it in its connection. This soon led to my taking a new interest in the Bible, and I read and meditated on it much more than I had ever done before in my life. However, much of it I did not understand.

"But as I read my Bible and attended the prayer-meetings, heard Mr. Gale preach and conversed with

him, with the elders of the church and with others from time to time, I became very restless. A little consideration convinced me that I was by no means in a state of mind to go to heaven if I should die. It seemed to me that there must be something in religion that was of infinite importance; and it was soon settled with me that if the soul was immortal I needed a great change in my inward state to be prepared for happiness in heaven. But still my mind was not made up as to the truth or falsehood of the Gospel and of the Christian religion. The question, however, was of too much importance to allow me to rest in any uncertainty on the subject.

“I was particularly struck with the fact that the prayers that I had listened to from week to week were not, that I could see, answered. Indeed, I understood from their utterances in prayer, and from other remarks in their meetings, that those who offered them did not regard them as answered.

“When I read my Bible I learned what Christ had said in regard to prayer, and answers to prayer. He had said, ‘Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.’ I read also what Christ affirms, that God is more willing to give His Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children. I heard them pray continually for the outpouring of the Holy Spirit and as often confess that they did not receive what they asked for.

“They exhorted each other to wake up and be en-

gaged, and to pray earnestly for a revival of religion, asserting that if they did their duty, prayed for the outpouring of the Spirit, and were in earnest, that the Spirit of God would be poured out, that they would have a revival of religion, and that the impenitent would be converted. But in their prayer and conference meetings, they would continually confess substantially that they were making no progress in securing a revival of religion.

“ This inconsistency, the fact that they prayed so much and were not answered, was a sad stumbling-block to me. I knew not what to make of it. It was a question in my mind whether I was to understand that these persons were not truly Christians, and therefore did not prevail with God; or did I misunderstand the promises and teachings of the Bible on the subject; or was I to conclude that the Bible was not true? Here was something inexplicable to me; and it seemed, at one time, that it would almost drive me into skepticism. It seemed to me that the teachings of the Bible did not at all accord with the facts which were before my eyes.

“ On one occasion, when I was in one of the prayer meetings, I was asked if I did not desire that they should pray for me. I told them No; because I did not see that God answered their prayers. I said ‘ I suppose I need to be prayed for, for I am conscious that I am a sinner; but I do not see that it would do any good for you to pray for me; for you are continually asking, but you do not receive. You have been praying for a revival of religion ever since I have been in Adams, and yet you have it not. You have

been praying for the Holy Spirit to descend upon yourselves, and yet complaining of your leanness.' I recollect having used this expression at that time: 'You have prayed enough since I have attended these meetings to have prayed the devil out of Adams if there is any virtue in your prayers. But here you are praying on, and complaining still.' I was quite in earnest in what I said, and not a little irritable, I think, in consequence of my being brought so continually face to face with the religious truth, which was a new state of things to me.

"But on further reading of my Bible, it struck me that the reason why their prayers were not answered was because they did not comply with the revealed condition upon which God had promised to answer prayers; that they did not pray in faith, in the sense of expecting God to give them the things that they asked for.

*Roused to his need of salvation.*—"This being settled, I was brought face to face with the question whether I would accept Christ as presented in the Gospel, or pursue a worldly course of life. At this period, my mind, as I have since known, was so much impressed by the Holy Spirit that I could not long leave this question unsettled, nor could I long hesitate between the two courses of life presented to me.

"On a Sabbath evening, in the autumn of 1821, I made up my mind that I would settle the question of my soul's salvation at once, that if it were possible I would make my peace with God. But as I was very busy in the affairs of my office I knew that without

great firmness of purpose I should never effectually attend to the subject. I, therefore, then and there resolved, as far as possible, to avoid all business, and everything that would divert my attention, and to give myself wholly to the work of securing the salvation of my soul. I carried this resolution into execution as thoroughly as I could. I was, however, obliged to be a good deal in the office. But as the providence of God would have it, I was not much occupied either on Monday or Tuesday, and had opportunity to read my Bible and engage in prayer most of the time.

“But I was very proud without knowing it. I had supposed that I had not much regard for the opinions of others, whether they thought this or that in regard to myself; and I had in fact been quite singular in attending the prayer meetings, and in the degree of attention that I had paid to religion while in Adams. In this respect I had been so singular as to lead the church at times to think that I must be an anxious inquirer. But I found, when I had come to face the question, that I was very unwilling to have any one know that I was seeking the salvation of my soul. When I prayed I would only whisper my prayer, after having stopped the keyhole to the door, lest some one should discover that I was engaged in prayer. Before that time I had my Bible lying on the table with the law books; and it never had occurred to me to be ashamed of being found reading it, any more than I should be ashamed of being found reading any of my other books.

“But after I had addressed myself in earnest to

the subject of my own salvation, I kept my Bible, as much as I could, out of sight. If I was reading it when anybody came in, I would throw my law books upon it, to create the impression that I had not had it in my hand. Instead of being outspoken and willing to talk with anybody and everybody on the subject as before, I found myself unwilling to converse with anybody. I did not want to see my minister, because I did not want to let him know how I felt, and I had no confidence that he would understand my case and give me the direction that I needed. For the same reasons I avoided conversation with the elders of the church, or with any of the Christian people. I was ashamed to let them know how I felt, on the one hand; on the other, I was afraid they would misdirect me. I felt myself shut up to the Bible.

“During Monday and Tuesday my convictions increased; but still it seemed as if my heart grew harder. I could not shed a tear; I could not pray. I had no opportunity to pray above my breath; and frequently I felt that if I could be alone where I could use my voice and let myself out, I should find relief in prayer. I was shy, and avoided, as much as I could, speaking to anybody on any subject. I endeavored, however, to do this in a way that would excite no suspicion in any mind that I was seeking the salvation of my soul.

“Tuesday night I had become very nervous; and in the night a strange feeling came over me as if I was about to die. I knew that if I did I should sink down to hell; but I quieted myself as best I could until morning.

“At an early hour I started for the office. But just before I arrived at the office something seemed to confront me with questions like this; indeed, it seemed as if the inquiry was within myself, as if an inward voice said to me, ‘What are you waiting for? Did you not promise to give your heart to God? And what are you trying to do? Are you endeavoring to work out a righteousness of your own?’

“Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvelous to me at the time. I think I then saw, as clearly as I ever have in my life, the reality and fullness of the atonement of Christ. I saw that His work was a finished work; and that, instead of having or needing any righteousness, of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete, and all that was necessary on my part was to get my own consent to give up my sins and accept Christ. Salvation, it seemed to me, instead of being a thing to be wrought out by my own works, was a thing to be found entirely in the Lord Jesus Christ, Who presented Himself before me as my God and my Savior.

“Without being distinctly aware of it, I had stopped in the street right where the inward voice seemed to arrest me. How long I remained in that position I cannot say. But after this distinct revelation had stood for some little time before my mind, the question seemed to be put, ‘Will you accept it now, to-day?’ I replied, ‘Yes, I will accept it to-day, or I will die in the attempt.’

“ North of the village, and over a hill, lay a piece of woods, in which I was almost in the daily habit of walking, more or less, when it was pleasant weather. It was now October, and the time was past for my frequent walks there. Nevertheless, instead of going to my office, I turned and bent my course toward the woods, feeling that I must be alone and away from all human eyes and ears, so that I could pour out my prayer to God.

“ But still my pride must show itself. As I went over the hill, it occurred to me that someone might see me and suppose that I was going away to pray. Yet probably there was not a person upon earth that would have suspected such a thing had he seen me going. But so great was my pride, and so much was I possessed with the fear of man, that I recollect that I skulked along under the fence till I got so far out of sight that no one from the village could see me. I then penetrated into the woods, I should think a quarter of a mile, went over on to the other side of the hill, and found a place where some large trees had fallen across each other ; leaving an open space between. There I saw I could make a kind of closet. I crept into this place and knelt down for prayer. As I turned to go up into the woods, I recollect to have said, ‘ I will give my heart to God, or I will never come down from there.’ I recollect repeating this as I went up—‘ I will give my heart to God before I ever come down again.’

“ But when I attempted to pray, I found that my heart would not pray. I had supposed that if I could only be where I could speak aloud, without being

overheard, I could pray freely. But lo! when I came to try, I was dumb; that is, I had nothing to say to God; or at least I could say but a few words, and those without heart. In attempting to pray I would hear a rustling of the leaves, as I thought, and would stop and look up to see if anybody were not coming. This I did several times.

“Finally I found myself verging fast to despair. I said to myself, ‘I cannot pray, my heart is dead to God, and will not pray.’ I then reproached myself for having promised to give my heart to God before I left the woods. When I came to try I found that I could not give my heart to God. My inward soul hung back, and there was no going out of my heart to God. I began to feel deeply that it was too late; that it must be that I was given up of God and was past hope.

“The thought was pressing me of the rashness of my promise, that I would give my heart to God that day or die in the attempt. It seemed to me as if that was binding upon my soul, and yet I was going to break my vow. A great sinking and discouragement came over me, and I felt almost too weak to stand upon my knees.

“Just at that moment I again thought I heard someone approach me, and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly shown to me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God took such a powerful possession of me that I

cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me. 'What!' I said, 'such a degraded sinner as I am, on my knees confessing my sins to the great and holy God, and ashamed to have any human being, and a sinner like myself, find me on my knees endeavoring to make my peace with my offended God!' The sin appeared awful, infinite. It broke me down before the Lord.

"Just at this point this passage of Scripture seemed to drop into my mind with a flood of light: 'Then shall ye go and pray unto me, and I will hearken unto you. Then shall ye seek me and find me, when ye shall search for me with all your heart.' I instantly seized hold of this with my heart. I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. I was as conscious as I was of my existence of trusting at that moment in God's veracity. Somehow I knew that that was a passage of Scripture, though I do not think that I had ever read it. I knew that it was God's word, and God's voice, as it were, that spoke to me. I cried to Him, 'Lord, I take Thee at Thy word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee; and Thou hast promised to hear me.'

"That seemed to settle the question that I could then, that day, perform my vow. The Spirit seemed to lay stress upon that idea in the text, 'When you search for me with all your heart.' The question of

when—that is, of the present time—seemed to fall heavily into my heart. I told the Lord that I should take Him at His word; that He could not lie; and that therefore I was sure that He heard my prayer and that He would be found of me.

“He then gave me many other promises, both from the Old and the New Testament, especially some most precious promises respecting our Lord Jesus Christ. I never can, in words, make any human being understand how precious and true those promises appeared to me. I took them one after the other as infallible truth, the assertion of God Who could not lie. They did not seem so much to fall into my intellect as into my heart, to be put within the grasp of the voluntary powers of my mind; and I seized hold of them, appropriated them, and fastened upon them with the grasp of a drowning man.

“I continued thus to pray, and to receive and appropriate promises for a long time—I know not how long. I prayed so long that my mind became so full that, before I was aware of it, I was on my feet and tripping up the ascent toward the road. The question of my being converted had not so much as arisen to my thoughts; but as I went up, brushing through the leaves and bushes, I recollect saying with great emphasis, ‘If I am ever converted, I will preach the Gospel.’

“I soon reached the road that led to the village, and began to reflect upon what had passed; and I found that my mind had become wonderfully quiet and peaceful. I said to myself ‘What is this?’ I must have grieved the Holy Ghost entirely away. I

have lost all my conviction. I have not a particle of concern about my soul, and it must be that the Spirit has left me.' 'Why!' thought I, 'I never was so far from being concerned about my own salvation in my life.'

"Then I remembered what I said to God while I was on my knees—that I had said I would take Him at His word; and indeed I recollected a good many things that I had said, and concluded that it was no wonder the Spirit had left me; that for such a sinner as I was to take hold of God's word in that way was presumption, if not blasphemy. I concluded that in my excitement I had grieved the Holy Spirit, and perhaps committed the unpardonable sin.

*The coming of peace.*—"I walked quietly toward the village; and so perfectly was my mind at rest that it seemed as if all nature listened. It was on the 10th of October, and a very pleasant day. I had gone into the woods immediately after an early breakfast, and when I returned to the village I found it was dinner time. Yet I had been wholly unconscious of the time that had passed; it appeared to me that I had been gone from the village but a short time.

"But how was I to account for the quiet state of my mind? I tried to recall my conviction, to get rid of the load of sin under which I had been laboring. But all sense of sin, all consciousness of present sin or guilt, had departed from me. I said to myself, 'What is this, that I cannot arouse any sense of guilt in my soul, as great a sinner as I am?' I tried in vain to make myself anxious about my present

state. I was so quiet and peaceful that I tried to feel concerned about that, lest it should be a result of my having grieved the Spirit away. But take any view of it I would, I could not be anxious at all about my soul, and about my spiritual state. The repose of my mind was unspeakably great. I never can describe it in words. The thought of God was sweet to my mind, and the most profound tranquility had taken full possession of me. This was a great mystery; but it did not distress or perplex me.

“I went to my dinner, but found that I had no appetite to eat. I then went to the office, and found that Squire W—— had gone to dinner. I took down my bass-viol, and, as I was accustomed to do, began to play and sing some pieces of sacred music. But as soon as I began to sing those sacred words I began to weep. It seemed as if my heart was all liquid; and my feelings were in such a state that I could not hear my own voice in singing without causing my sensibility to overflow. I wondered at this, and tried to suppress my tears. I put up my instrument and stopped singing.”

Of this experience in the evening of the same day, when left alone in the office, he writes:

“All my feelings seemed to rise and flow out; and the utterance of my heart was, ‘I want to pour my whole soul out to God.’ The rising of my soul was so great that I rushed into the room back of the front office to pray.

“There was no fire and no light in the room; nevertheless it appeared to me as if it were perfectly

light. As I went in and shut the door after me, it seemed to me as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw Him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at His feet. I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality that He stood before me, and I fell down at His feet and poured out my soul to Him. I wept aloud like a child and made such confessions as I could with my choked utterance. It seemed to me that I bathed His feet with my tears; and yet I had no distinct impression that I touched Him that I recollect. . . .

“How long I continued in this state, with this baptism continuing to roll over me and through me, I do not know. But I know it was late in the evening when a member of my choir—for I was the leader of the choir—came into the office to see me. He was a member of the church. He found me in this state of loud weeping, and said to me, ‘Mr. Finney, what ails you?’ I could make no answer for some time. He then said, ‘Are you in pain?’ I gathered myself up as best I could, and replied, ‘No, but so happy that I cannot live.’

Of his experience that night, which was the turning point in his life, he writes:

“I soon fell asleep, but almost as soon awoke again on account of the great flow of the love of God that was in my heart. I was so filled with love

that I could not sleep. Soon I fell asleep again, and awoke in the same manner. When I awoke this temptation would return upon me, and the love that seemed to be in my heart would abate; but as soon as I was asleep, it was so warm within me that I would immediately awake. Thus I continued till, late at night, I obtained some sound repose.

“When I awoke in the morning, the sun had risen and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism I had received the night before returned upon me in the same manner. I arose upon my knees in the bed and wept aloud for joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning’s baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me, ‘Will you doubt? Will you doubt?’ I cried, ‘No! I will not doubt; I cannot doubt.’ He then cleared the subject up so much to my mind it was in fact impossible for me to doubt that the Spirit of God had taken possession of my soul.

“In this state I was taught the doctrine of justification by faith as a present experience. The doctrine had never taken any possession of my mind, that I had ever viewed it distinctly as a fundamental doctrine of the Gospel. Indeed, I could now see and understand what was meant by the passage, ‘Being justified by faith, we have peace with God through our Lord Jesus Christ.’ I could see that the moment I believed, while up in the woods, all sense of

condemnation had entirely dropped out of my mind ; and from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was gone ; my sins were gone ; and I do not think I felt any more sense of guilt than if I never had sinned.

“ This was just the revelation I needed. I felt myself justified by faith ; and, so far as I could see, I was in a state in which I did not sin. Instead of feeling that I was sinning all the time, my heart was so full of love that it overflowed. My cup ran over with blessing and with love ; and I could not feel that I was sinning against God. Nor could I recover the least sense of guilt for my past sins. Of this experience I said nothing that I recollect at the time to anybody—that is, of this experience of justification.”

## CHAPTER V

### OBJECTIONS TO REVIVALS

WE have spoken briefly in another chapter of the objections which naturally are raised to revivals of religion; but it may be well to enumerate them more at length so that we may be prepared to meet such criticisms, and, if possible, drive away the prejudice which may stand as a barrier in the way of the progress of God and of His kingdom.

The first general objection is that a revival is a time of undue excitement, and that this is always to be avoided in religious work. With such a statement as this we must take emphatic issue.

\* “ But is not a storm preferable to a parching drought? The economy of nature admits of the possibility of fearful torrents of the rain-brawling down the mountain sides, tearing up the meadows, and leaving sand instead of fertility on the plain. Why not, therefore, object to rain? Doubtless, on the whole, the atmospheric arrangement is a good one. Let us not, then, oppose revivals because occasionally the religious impulse rises above the usual level, and flows over the ordinary channels, and does some incidental mischief. Better have noisy excitement

---

\* *Handbook of revivals.*

than that the sterile wastes of worldliness should not be transformed into fruitful gardens of the Lord. *The greatest possible evil is a deadly insensibility.* When the house is on fire and the family asleep, better that they be awakened by violence than consumed. Better rouse them even at the expense of insanity than let them perish in the flames.

“We must also remember that the greatest and best actions have ever been performed in stages of excited feeling and high personal exaltation. And it is Dr. Bushnell, we believe, who says, ‘If any one expects to carry on the cause of salvation by a steady rolling on the same dead level, and fears continually lest the axles wax hot and kindle into a flame, he is too timorous to hold the reins in the Lord’s chariot.’”

It is not thought an unwise thing that there should be times of revival, or even of excitement, in business life; and we affirm that if the preaching has been faithful and the prayers have been honest, then revivals ought to come naturally to the Church.

There is hardly a church that has not heard its pastor pray that God might pour out His Spirit upon the community and turn the people from intemperance, profaneness, uncleanness and worldliness; and in our prayers we have asked God for such blessings as would work the most radical changes in society and even in our business life; and if God were to answer many of the prayers that have been offered we should be in such a time of excitement as the world has never known. It would seem to us, then, that either we must change our form of prayer, or

we must not object to excitement when the answer comes.

It is also objected that revivals put disrespect upon the cause of Christ and the Church of Christ; for it is said that it is an acknowledgment to the world that the Church has backslidden and is therefore out of touch with her head. And whether we wish to acknowledge it or not, such certainly is the fact, that in many cases the Church has backslidden; she is out of touch with Christ; she has lost power, both with God and with man; and while the best institution in all the world is the Church, and he who says aught against her is disloyal to both the Church and to Christ, yet it will do the cause no good to cover over her weakness and be afraid to apply to her the cure which is ordained of God. There could be no greater blessing to-day to the Church or to the world than that every denomination of every name should speedily be in the midst of a glorious awakening or a mighty revival.

“Let us add here the words of Rev. T. L. Cuyler: ‘It is made an objection to revivals of religion that they are “mere temporary excitements.” True enough. Pentecost lasted one day, but that one day changed the moral face of the globe. Luther’s Reformation work was comprised within a few years; Europe and the world feel it to this hour. The memorable revival of 1857 began with a few praying hearts in New York—it culminated in a few weeks; its outward phenomena ceased in a twelve-month. The influence spread across the seas, and around the globe.

Did the results end with the end of the excitement? Have its converts all gone back to unbelief and ungodliness? No! That revival has its enduring monuments in nearly every church on this continent. Its history will blaze on one of the brightest pages of God's record-books which shall be opened on the day of judgment. Revivals *are* temporary in duration. This is partly to be accounted for through God's sovereignty, and partly through human imperfection. Revivals are commonly short-lived, and they often are attended with a few excesses and false conversions. But would any sane man object to copious rain because it did not continue to rain on forever? Would he object to it, either, because it had swelled a few streams into a freshet, and carried off a few mill-dams and bridges? Shall we do away with steam power simply because the boiler of the 'St. John' exploded and blew a dozen human beings into eternity? Revivals are indeed attended with incidental dangers; but they are only such as belong to the constitution of imperfect human nature. They are in accordance with the divine plan. They are in harmony with church-agency in the best days of the church's history.' "

They are also objected to because it is said that revivals of religion are always followed by serious reaction. To which it may be said that this is generally the fault of the individual church. If we feel that when the special meetings close the work is ended, then reaction will come. If we feel that a revival is simply a mountain top experience and then

go down into the valley, then serious results will follow. But if when once we mount up on wings as eagles and get a glimpse of the heavenly life, we continue to walk in fellowship with the Risen Christ, then one may always be in a revived spirit, and a reaction is an impossibility.

It is said that revivals are to be avoided because the conversions are not of the better sort, and that people supposedly saved at such a time easily drift back again into the world and are lost. Such a statement can hardly be proven. It is true that many who take a stand in times of special religious interest drift away from their profession; but the number is not correspondingly greater than those who drift away after having made a profession of Christ when the church was in her normal condition. But if people are allowed to drift away when once they have been touched, it is to the shame of the church. How many times we hear it said of the fruit of revivals, "We will see how they hold out," and if they who have been saved can stand for six months or a year men are quite disposed to believe in revivals, but if they should slip and fall after a little season, we hear them say, "It is just as I expected; I never thought they would hold out." This is an un-Christly speech and can never have the approval of our Master.

We believe that we are called into the household of God, among other reasons, to help hold out every unsaved soul brought to a knowledge of the Savior; and many a man would be in fellowship with Christ and in touch with the Church if he had been held out

by sympathy and by love, and been given strength which naturally comes with the word of encouragement and of cheer.

“In referring to the great benefits which the Presbyterian churches of Philadelphia have derived from revivals in the past, the *Presbyterian* of that city says: ‘But are any inclined to think that we have reached a stage to which such things are not adapted?—especially that revivals belong to the less cultivated, refined, wealthy, fashionable congregations? Let it be remembered that the most intellectual ministers of our Church were converted through revival services; that in every revival period the ablest of judges, lawyers and physicians in the neighborhood, are numbered among the converts; that our continued salvation is worked out by awakenings in our colleges, in connection with which, through the labors of talented and refined professors, the intellectual young men of the day are brought into the ministry of reconciliation. It is a great pity if any of our people who have risen in the scale of wealth, and desire to be considered especially respectable and fashionable, consider themselves above such precious influences, and unadvisedly imagine that these are only appropriate to the poorer and the less pretentious.’ ”

Revivals are objected to because they seem not infrequently to exalt the special evangelist. It is said that there is no such distinctive class known to the New Testament; and it is also said that this is giving countenance among the people to the idea that certain ministers on wheels have a kind of monopoly

of the Holy Spirit and may command his services on call, and that it is disturbing and dishonoring to the pastorate. They say that every pastor should be a revivalist; should always aim to be in a revived state; should preach revival sermons, use revival methods, and expect revival results. This is a high ideal, but it is not realized in fact.

The New Testament certainly speaks of evangelists, and while there are men who have dishonored the name and brought the cause into disrepute, it is nevertheless true that God has specially honored certain men in this particular form of work, and called them to be leaders of other men along revival lines.

It is not to the discredit of a pastor that he is without special gifts along this line, and when an evangelist has his greatest success in winning souls it is because some faithful preacher of the Word has gone before him and laid the foundations deep. One sows and the other reaps. But it is likewise true that the pastor himself is not always revived; and while there are men to-day in the pulpit by the score who are skilled revivalists, and their churches show the evidence of their close walking with God, it is also nevertheless true that the presence of an evangelist upon whose ministry God has set his seal has meant the quickening of the Church, the arousing of a community and the salvation of souls, literally by the hundreds.

It is objected to-day that in revivals too much machinery is used and there is not enough of dependence upon the Spirit of God. With this objection we are in much sympathy; and when one exalts his ma-

chinery to such an extent that the moving wheels seem to hush the voice of the Spirit, then is it most emphatically to be avoided and discarded. But if one may plan his work carefully, decide upon his methods prayerfully, and bring his machinery, if it be called such, and place it all at the feet of the Master, and ask Him to take it and use it, and if the prominent thought in the work is not the machinery, but the Holy Ghost back of it all, then there can be no dispute upon this question; and that such an evangelist campaign is possible we believe with all our heart.

The Spirit of God is not in any way to be bound by rules, but we cannot believe that He is in any way displeased by careful planning or thoughtful methods. For God is always the God of order—and never does anything irregularly. The planets move with such precision that you may compute their movements to the fraction of a second.

## CHAPTER VI

### INDICATIONS OF A REVIVAL

THERE are certain indications which will make it plain to the thoughtful Christian that God is on the eve of pouring out His Spirit in a more special way upon His people. It is my purpose in this chapter to suggest these indications, so that one may not be left in ignorance of the approach of a revival.

Mr. Spurgeon used to say that he had no confidence in polished speech or brilliant literary effort to bring about an awakening on the part of Christians, but that he had all the confidence in the world in the poor saint who could weep her eyes out because of the condition of God's people and the unsaved state of the multitudes about her.

A determination, therefore, to have a better state of things with God's help is the first and best indication of an awakening. We must desire it above all things else in the world, or God will withhold it from us.

It is easy to understand, therefore, how, when there is prejudice in the Church against a revival, and opposition to it on the part of the ministry, however small, that God cannot work with power.

An eminent minister is quoted as saying: "I

never had a revival under my ministry without laboring for it, and expecting it." When there is real distress of soul because of the condition of God's people, there is an indication of coming victory. When Zion travailed, she brought forth children; and it is a serious question if any one has ever been converted without the experience of agony on the part of someone who is concerned for them.

The best illustration we have of this is our Savior Himself. His forgetting to eat at the well near Samaria; his bitter tears as He looked down upon Jerusalem; His blood-drops as He bowed in agony in Gethsemane, and His breaking heart upon Calvary—all must serve as a severe rebuke to the indifference of His people to those who are round about them already under condemnation.

As a rule, another indication of the coming revival is the improvement in the prayer-meeting of the Church. When there seems to be a more earnest desire on the part of the members of the Church to take part in such services, and when their words have that peculiar ring about them which always indicates the nearness of the Spirit; when tears are seen in the eyes of the people as they listen, and when the hearts of God's children are melted with the testimonies of those who are saved and kept by His power—these all indicate the presence of the Spirit and the willingness of God to pour Him out with yet more and more of His fulness. When there is a sense of sorrow in the Church because of the back-slidden condition of the few or the many in its membership—this, too, is an indication of the fact that

God, by His Spirit, is touching the hearts of his own and waits, in yet greater fulness, to show His power.

A thirst for the Word of God, which leads individuals to assemble with greater regularity at the approaching services, and leads them to receive the Word with meekness—This, too, is an indication of God's working in the Church.

When those who have been at variance with each other seek to make the wrong right; when restitutions are made because of wrongdoing; when repentance is practiced, and there is a real turning away from sin of every sort—these are indications of the approaching victory.

When there is real zeal on the part of the Church membership for the conversion of sinners, the indications are growing all the more favorable.

There can be nothing better said along this line than what Mr. Finney records in his "Lectures on Revivals of Religion:"

"1. When the providence of God indicates that a revival is at hand. The indications of God's providence are sometimes so plain as to amount to a revelation of his will. There is a conspiring of events to open the way, a preparation of circumstances to favor a revival, so that those who are looking out can see that a revival is at hand, just as plainly as if it had been revealed from Heaven. Cases have occurred in this country, where the providential manifestations were so plain that those who are careful observers felt no hesitation in saying that God was coming to pour out His Spirit, and grant a revival of religion. There are various ways for God to in-

dicate His will to a people—sometimes by giving them peculiar means, sometimes by peculiar and alarming events, sometimes by remarkably favoring the employment of means, by the weather, health, etc.

“2. When the wickedness of the wicked grieves and humbles and distresses Christians. Sometimes Christians do not seem to mind anything about the wickedness around them. Or if they talk about it, it is in a cold and callous and unfeeling way, as if they despaired of a reformation; they are disposed to scold at sinners—not to feel the compassion of the Son of God for them. But sometimes the conduct of the wicked drives Christians to prayer, and breaks them down, and makes them sorrowful and tender-hearted, so that they can weep day and night, and instead of scolding and reproaching them, they pray earnestly for them. Then you may expect a revival. Sometimes the wicked will get up an opposition to religion. And when this drives Christians to their knees in prayer to God, with strong crying and tears, you may be certain there is going to be a revival. The prevalence of wickedness is no evidence at all that there is not going to be a revival. That is often God’s time to work. When the enemy cometh in like a flood, the Spirit of the Lord lifts up a standard against him. Often the first indication of a revival is the devil’s getting up something new in opposition. It will invariably have one of two effects. It will either drive Christians to God, or it will drive them farther away from God, to some carnal policy or other that will only make things worse. Fre-

quently the most outrageous wickedness of the ungodly is followed by a revival. If Christians are made to feel that they have no hope but in God, and if they have sufficient feeling left to care for the honor of God and the salvation of the souls of the impenitent, there will certainly be a revival. Let hell boil over if it will, and spew out as many devils as there are stones in the pavements, if it only drives Christians to God in prayer—they can't hinder a revival. Let Satan get up a row, and sound his horn as loud as he pleases; if Christians will only be humbled and pray, they shall soon see God's naked arm in a revival of religion. I have known instances where a revival has broken in upon the ranks of the enemy, almost as sudden as a clap of thunder, and scattered them—taken the very ring-leaders as trophies, and broken up their party in an instant.

“3. A revival may be expected when Christians have a spirit of prayer for a revival. That is, when they pray as if their hearts were set upon a revival. Sometimes Christians are not engaged in prayer for a *revival*, not even when they are warm in prayer. Their minds are upon something else—the salvation of the heathen and the like—and not for a revival among themselves. But when they feel the want of a revival, they pray for it; they feel for their own families and neighborhoods, and pray for them as if they could not be denied. What constitutes a spirit of prayer? Is it many prayers and warm words? No. Prayer is the state of the heart. The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. It is

something that weighs them down. It is the same, so far as the philosophy of the mind is concerned, as when a man is anxious for some worldly interest. A Christian who has this spirit of prayer feels anxious for souls. It is the subject of his thoughts all the time, and makes him look and act as if he had a load on his mind. He thinks of it by day, and dreams of it by night. This is properly praying without ceasing. The man's prayers seem to flow from his heart liquid as water—"O Lord, revive this work." Sometimes this feeling is very deep; persons have been bowed down, so that they could neither stand nor sit. I can name men in this state, of firm nerves, who stand high in character, who have been absolutely crushed with grief for the state of sinners. They have had an actual travail of soul for sinners, till they were as helpless as children. The feeling is not always so great as this, but such things are much more common than is supposed. In the great revivals in 1826, they were common. This is by no means enthusiasm. It is just what Paul felt, when he says, "My little children, of whom I travail in birth." I heard of a person in this state, who prayed for sinners, and finally got into such a state of mind that she could not live without prayer. She could not rest day nor night, unless there was somebody praying. Then she would be at ease; but if they ceased, she would shriek in agony till there was prayer again. And this continued for two days, until she prevailed in prayer, and her soul was relieved. This travail of soul is that deep agony which persons feel when they lay hold on God for such a blessing,

and will not let Him go till they receive it. I do not mean to be understood that it is essential to a spirit of prayer that the distress should be so great as this. But this deep, continual, earnest desire for the salvation of sinners, is what constitutes the spirit of prayer for a revival.

“When this feeling exists in a Church, unless the Spirit is grieved away by sin, there will infallibly be a revival. This anxiety and distress increases till the revival commences. A clergyman in W——n told me of a revival among his people, which commenced with a zealous and devoted woman in the Church. She became anxious about sinners, and went to praying for them, and she prayed and her distress increased; and she finally came to her minister, and talked with him, and asked him to appoint an anxious meeting, for she felt that one was needed. The minister put her off, for he felt nothing of it. The next week she came again, and besought him to appoint an anxious meeting; she knew there would be somebody to come, for she felt as if God was going to pour out His Spirit. He put her off again. And finally she said to him, “If you don’t appoint an anxious meeting I shall die, for there is certainly going to be a revival.” The next Sabbath he appointed a meeting, and said that if there were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one, but when he went to the place, to his astonishment he found a large number of anxious inquirers. Now don’t you think that woman knew there was going to be a revival? Call

it what you please, a new revelation or an old revelation, or anything else. I say it was the Spirit of God that taught that praying woman there was going to be a revival. "The secret of the Lord" was with her, and she knew it. She knew God had been in her heart, and filled it so full that she could contain no longer.

"Sometimes ministers have had this distress about their congregations, so that they felt as if they could not live unless they could see a revival. Sometimes elders and deacons, or private members of a Church, men or women, have the spirit of prayer for a revival of religion, so that they will hold on and prevail with God, till He pours out His Spirit. The first ray of light that broke in upon the midnight which rested on the churches in Oneida county, in the fall of 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in an agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy, and exclaimed, 'God has come! God has come! There is no mistake about it, the work is begun, and is going over all the region.' And sure enough, the work began, and her family were almost all converted, and the work spread all over that part of the country. Now, do you think that woman was deceived? I tell you, no. She knew she had prevailed with God in prayer. She had travailed in birth for

souls, and she knew it. This was not the only instance, by many, that I knew in that region.

“ Generally, there are but few professors of religion that know anything about this spirit of prayer which prevails with God. I have been amazed to see such accounts as are often published about revivals, as if the revival had come without any cause—nobody knew why or wherefore. I have sometimes inquired into such cases; when it had been given out that nobody knew anything about it until one Sabbath they saw in the face of the congregation that God was there; or they saw it in their conference room or prayer meeting, and were astonished at the mysterious sovereignty of God, in bringing in a revival without any apparent connection with means. Now mark me. Go and inquire among the obscure members of the church, and you will always find that somebody had been praying for a revival, and was expecting it—some man or woman had been agonizing in prayer, for the salvation of sinners, until they gained the blessing. It may have found the minister and the body of the Church fast asleep, and they would wake up all of a sudden, like a man just rubbing his eyes open, and running round the room pushing things over, and wondering where all this excitement came from. But though few knew it, you may be sure there has been somebody on the watch-tower, constant in prayer till the blessing came. Generally, a revival is more or less extensive, as there are more or less persons who have the spirit of prayer. But I will not dwell on this subject any

further at present, as the subject of prayer will come up again in this course of lectures.

“4. Another sign that a revival may be expected is when the attention of ministers is especially directed to this *particular object*, and when their preaching and other efforts are aimed particularly for the conversion of sinners. Most of the time the labors of ministers are, it would seem, directed to other objects. They seem to preach and labor with no particular design to effect the *immediate* conversion of sinners. And then it need not be expected that there will be a revival under their preaching. There never will be a revival till *somebody* makes particular efforts for this end. But when the attention of a minister is directed to the state of the families in his congregation, and his heart is full of feeling of the necessity of a revival, and when he puts forth the proper efforts for this end, then you may be prepared to expect a revival. As I explained last week, the connection between the right use of means for a revival, and a revival, is as philosophically sure as between the right use of means to raise grain, and a crop of wheat. I believe, in fact, it is more certain, and that there are fewer instances of failure. The effect is more certain to follow. Probably the law connecting cause and effect is more undeviating in spiritual than in natural things, and so there are fewer exceptions, as I have before said. The paramount importance of spiritual things makes it reasonable that it should be so. Take the Bible, the nature of the case, and the history of the church, all together, and you will find fewer failures in the use

of means for a revival than in farming or any other worldly business. In worldly business there are sometimes cases where counteracting causes annihilate all a man can do. In raising grain, for instance, there are cases which are beyond the control of man, such as drought, hard winter, worms, and so on. So in laboring to promote a revival, there may things occur to counteract it, something or other turning up to divert the public attention from religion, which may baffle every effort. But I believe there are fewer such cases in the moral than in the natural world. I have seldom seen an individual fail, when he used the means for promoting a revival in earnest, in the manner pointed out in the word of God. I believe a man may enter on the work of promoting a revival with as reasonable an expectation of success as he can enter on any other work with an expectation of success; with the same expectation as the farmer has of a crop when he sows his grain. I have sometimes seen this tried and succeed under circumstances the most forbidding that can be conceived.

“The great revival in Rochester began under the most disadvantageous circumstances that could well be imagined. It seemed as though Satan had interposed every possible obstacle to a revival. The three Churches were at variance; one had no minister, one was divided about their minister, and they were just going to have a trial before the Presbytery between an elder and the other minister. After the work began, one of the first things was, the great stone church gave way, and created a panic. Then,

one of the Churches went on and dismissed their minister right in the midst of it. Another church nearly broke down. Many other things occurred, so that it seemed as if the devil was determined to divert the public attention from the subject of religion. But there were a few remarkable cases of the spirit of prayer, which assured us that God was there, and we went on ; and the more Satan opposed, the Spirit of the Lord lifted up the standard higher and higher, till finally a wave of salvation rolled over the place."

" Finally, *Conviction of sinners in considerable numbers* indicates the beginning of a revival. Sometimes the change in this respect is very gradual ; and for a considerable time nothing more can be said than that there is a more listening ear, and a more serious aspect than usual under the preaching of the word ; and this increased attention is gradually matured into deep solemnity and pungent conviction. In other cases, the reigning lethargy is suddenly broken up, as if there had come a thunderbolt from eternity ; and multitudes are heard simultaneously inquiring what they shall do to be saved.

" Some of the foregoing views are confirmed in a sentence from Dr. Humphrey's Letters to his Son ; which is here reproduced : ' Favorable indications may pass away as the morning cloud and the early dew. I have myself experienced several such alternations of hope and discouragement before the revival actually came. There are, however, signs and evidences on which you may rely. If there are great searchings of heart in the Church ; if old hopes are

shaken; if differences of long standing are healed by mutual confessions; if Christians are remarkably humble and prayerful; if they speak often one to another, and if their bowels yearn over the impenitent, then is a revival begun. There can be no doubt of it. And when in connection with such a state of things in the church, sinners in considerable numbers are awakened, when you find here and there cases of genuine conviction, and some individuals giving striking evidence that they have been born again, you need not doubt that a real work of grace has commenced in the congregation as well as in the church. But even then you should guard against expressing yourself too sanguinely when you speak of the subject, and should exhort the Church to 'rejoice with trembling.' It is not certain that because God has begun to revive His work, He will carry it on; that because a few have been converted, many more will be. The Holy Spirit may be grieved and may depart ere you have sung out your first song."

## CHAPTER VII

### PREPARING FOR A REVIVAL

As the farmer tills the ground, sows the seed and cultivates the growing vegetation, so are we obliged to make preparation for a genuine work of grace; and, as a rule, the preparation must begin in the heart of the pastor himself.

Thou must be true thyself  
If thou the truth wouldst teach;  
Thy soul must overflow  
If thou another soul wouldst reach.  
It needs the overflow of heart  
To give the lips full speech.

It will do little good to bemoan the deadness of the Church, and cry out against the worldliness of the people, if there be coldness in the heart of God's chosen leader. No searching sermons will avail much, and no words of rebuke will have much weight, if the heart of him be wrong who is set as the leader of the hosts. And if this be right, then let the following steps be taken:

1. Realize to a certainty that God wants to visit His people, and pour out upon them the power of His Spirit.

2. Intensely desire the awakening of the Church. When the Son of God found the woman of Samaria, He forgot both to eat and to drink in His intense longing that she might hear the truth. Such a spirit as this must possess us to-day if we would have the victory. Indeed we must be like Jeremiah, in the Old Testament, with rivers of water running down his face, and like Paul, in the New Testament, willing to be accursed from Christ for his kinsmen, if we would have a Pentecostal season of blessing. Such experiences have come to men, and they may visit us to-day.

\* "On one occasion," Rev. Dr. Griffin says, "I felt that Jesus was passing by, and that we were to have *no blessing*. I went to the Church crying 'only, only, only, from God.' During the service I scarcely looked at the people. I felt that whether we had a revival was to be settled only in heaven. I felt that I was taking leave of some of my people. I came near falling. Of the one hundred souls converted in that revival, between forty and fifty were convicted on that day."

An earnest young clergyman tells us that he was so filled with desire that he exclaimed, "Lord, kill me if you do not give me a revival!" He adds: "On the next Sunday my sermons were full of fire. I preached every night in the week. Monday night I called for inquirers. Again I called on Tuesday night. Nobody stayed. Wednesday night one poor, ignorant, ill-clad servant girl stayed. Then old

---

\* *Revivals, how and when.*

Adam said to me: 'Umph! There is your sickle full.' My second thought was, God is here; and a tide came over me like the return of the Red Sea, and it swallowed my wicked pride as that sea swallowed Pharaoh; and I said, 'I would work a thousand years to give one such soul to Christ;' and that spirit gave me success." And that spirit will give any Church or minister success.

With these conditions met, call the officers of the church together, and pour out before them the longings of your soul. Call them to a season of prayer, and lay hold together upon God for victory. Increase the number of those waiting before God from the faithful few of the church knowing how to pray. Then summon your young people round about you, and let them see that your soul is on fire with zeal for other souls. Map out some special work, and lay your well-defined plans before the men of your congregation, specially invited to meet you for counsel. And with these steps taken you are now ready, in the most tender way, after the most solemn manner, to proclaim to the Church the deepest truths of God concerning worldliness, sin and disloyalty to Christ. Your truth cannot be too searching. Your appeals cannot be too earnest.

With such a campaign thus planned, a whole church could easily be moved, and one church on fire might mean the salvation of a city.

## CHAPTER VIII

### THE METHOD OF WORK

THE Holy Ghost is not to be bound by rules, as we have already said; but it certainly cannot be displeasing to Him to have a well-defined plan and as nearly as possible a perfect organization.

If the work should be union in character, I do not know of any better suggestions to be made to those organizing for the campaign than these which follow, and which have the merit at least of having been tried and proved, and having, we believe, the seal of God's approval set upon them.

If the work should be carried on in a single Church, with some modifications, the same suggestions could be used, particularly those applying to ushers and assistants.

It would be far easier to lead people to decide for Christ and connect themselves with the church if some such system were adopted in almost every Church for a part of the season at least.

The suggestions are submitted much as they would go out to a community seeking the presence of an evangelist to carry on revival work.

*To the Pastors*

DEAR BRETHREN :

I need not say that the benefit your Church will receive in our coming united effort depends largely upon you. I have always found that the pastor receives the greatest share of the blessing who makes the greatest sacrifice for the work and enters into it most heartily. Permit me to say that my greatest desire in coming to your city is to lead souls to Christ; but no word of mine shall for a moment draw the attention of the people from the pastors of the Churches. They are the real "soul winners."

May I not count on you for the most thorough preparation of your own people? Work as if everything depended upon you. In addition to the union preparation of the people, may I suggest, out of my own experience, the wisdom of your having a month of preparation in your own Church, using your Sunday evening services, and your prayer meeting addresses for this end? For the former take such subjects as these:

1. Confessing sin. 2. Personal consecration.
3. Our responsibility for the unsaved. 4. What must I do to be saved?

For the latter take such as these:

1. Revivals in history. 2. How may we promote a revival? 3. Hindrances to revivals. 4. Are we ready?

I wish very much to make it plain to you that I do not count every one who may sign the inquirer's card a *convert*. They may be (for one could accept Christ in so simple a manner as this), and in many cases they are, but if they are not, they are in a position where they may be easily won. In this way the pastor is the one whom God has used to lead the seeker into light, and his influence is exalted rather

than that of the evangelist. In my own pastoral experience I was able to reach nine out of ten of all who had signed the cards.

Praying for a great blessing on our labors together and asking you to pray for us that we may come to you with all the "fulness of the Spirit," I am

Yours in the Master's service,  
J. WILBUR CHAPMAN.

### *The Inquirer's Card*

It has been much abused and misunderstood; as a pastor I found it worked admirably if I considered it simply a request from someone for me to call upon them and talk about their soul's interests. It was *worthless* if I considered it in every case an out and out decision. The card I have used reads like this:

I have an honest desire henceforth to live a Christian life.

I am willing to follow any light God may give me.

I ask the people of God to pray for me.

Name.....

Residence.....

Church or pastor preferred.....

Usher's name.....

This year I intend to use in addition a card which is really a committal. This is a sample:

I do *now* accept Jesus Christ as my personal Savior.

I will make an honest effort to follow Him always.

Name.....

Residence.....

Church preference.....

*General Preparation for the Work*

The cities best prepared have always yielded the greatest harvest. Too great care cannot be taken in this respect. I hope the following plan may be adopted; it is the best I have ever known. The following is a description of the preparation at Jacksonville, Ill., written by Rev. A. B. Morey, D. D.:

Six months before Dr. Chapman came we started a Union Bible Class, taught by the several pastors. We followed the Sunday-school lessons, in order to arouse and enlist the teachers in the coming campaign and prepare them to act as pioneers in this aggressive undertaking. This study of the Bible brought together some of our best equipped Christians and made them acquainted with each other, on the best of meeting places, God's Word for God's work. The very first effort to prepare ourselves to push forward our church work was to quicken and enlarge our faith, to awaken our expectations, and to stir our souls to go out in search of the lost.

We then went to work to see what we could do with what we already knew, three months before Dr. Chapman was expected. The city was divided into districts, with a supervisor over each district. From fifteen to twenty visitors were assigned to each supervisor, who were given from ten to fifteen houses to look after. The visitors went as friends, not as canvassers. They established a friendly relation with the strangers and those who did not belong

to any church and with the poor who needed help. They came together occasionally to report what they had done and seen. The result was a revelation. A state of spiritual destitution was uncovered in our church-going city, which we had not dreamed of and could scarcely believe. But in discovering the destitution, we found we had broken through the barriers that blocked the way to reaching and remedying it. Prejudice began to melt away as the outsiders saw us interested in them. The churches sprang to the rescue in hearty co-operation. The coming union meetings became the town talk.

Our next move was to start a union prayer-meeting every Sabbath afternoon in one of the churches, and a neighborhood meeting in each district every Friday evening. The supervisors arranged for the places and leaders and the visitors invited the families under their care. These prayer-meetings struck at once the foundation of all our preparation, deep, earnest, honest praying. The result was the beginning of the revival. Families that never spoke to each other met in each other's houses to talk of their mutual interests. Church members who never dared to speak in public, sang and spoke freely in their own homes. Our prayer meetings began to fill up and to speak with new tongues. Our Sabbath schools began to show new life. Our Sabbath congregations became recruiting stations, rallying points for active service. Conversions followed as a matter of course, and before we expected it, we were realizing what we believed, that God waits to save.

### *Suggestions*

Let each church appoint from one to three representatives on a general committee so as to make the entire number not far from fifteen; unless the uniting churches number more than fifteen in which case let each church have one representative. Let all the active pastors be *ex officio* members of this general committee, though none of them need necessarily be appointed on any sub-committee but the executive.


After selecting a chairman and secretary, appoint a nominating committee of one from each denomination represented. Let them retire at once and report the names for membership on the executive committee, as follows: If not more than five churches are co-operating, a pastor and layman from each church. If there are between five and twelve churches, one pastor or one layman from each church. If more than twelve churches are represented, twelve men selected with reference to the various denominations and their relative strength, as represented in the general committee.

When the nominating committee has made this report, let the general committee adjourn to a fixed date, and the executive committee commence its first session at once. The chairman and secretary of the general committee are to be *ex officio* chairman and secretary of the executive committee. Let the executive committee now proceed to the consideration of the suggestions to them hereinafter contained, so as

to be ready to make a report at the adjourned meeting of the general committee. In the meantime let the nominating committee carefully consider and appoint the best men in any of the churches for

1. The Committee on Finance. Three members.
2. The Committee on Advertising. Four members.
3. The Committee on Canvassing. Five members.
4. The Committee on Music. Three members.
5. The Committee on Ushers. Three members.
6. The Devotional Committee. Three members.  
(Select this committee from members of the executive committee.)

7. The Committee on the Free Will Offering. Five members. Let the chairman be the chairman of the executive committee, the other members to be laymen. This committee need not be appointed until after my arrival.

 *Please read all suggestions to all committees.*


## I. *To Executive Committee*

You are to supervise and supplement the work of all the committees, besides making all arrangements as to the place and time of meetings, etc. After we come, the meetings will be held afternoon and evening, Saturday afternoons and evenings excepted, except as announced hereafter. Put the hour of the afternoon service at the time which will accommodate the greatest number of your people, not later

than half past three o'clock. Let the evening service commence at the earliest practicable hour. Hold the meetings in the most conveniently arranged and located church. We do not favor a hall or rink to commence in, except where all the churches are inconveniently located or arranged, or where you feel confident that the largest church will prove too small.

Read over all the suggestions to the other committees, and be sure that they attend to their duties as outlined therein. You have power to make alterations in the membership of these committees as may seem wise to you, or fill vacancies that may occur. *Give particular attention to the committee on ushers and assistants.*

Have a list of the names and addresses of your committees printed in convenient form for the pocket as soon as possible, and furnish these lists to all the pastors, and to every member of every committee, and mail several of them to us.

 *Please read all suggestions to all committees.*

## 2. *To Committee on Finance*

You are expected to receive and pay the bills presented by the other committees. Arrange for your local incidental expenses:

*First*, by assessments on the churches concerned, in proportion to size and financial strength, or,

*Second*, by private subscriptions *before the meetings commence*. This is most important.

These plans are desirable in the order specified. This fund will pay all expenses of the various committees, and our travelling expenses and hotel bills.

3. *To Committee on Advertising*

I. Do not state anywhere how long the meetings will continue.

II. Make announcements for only a few days at a time; never more than a week.

III. Enlist editors and reporters of all your newspapers. Furnish them matter to awaken public attention for two or three months previous to the commencement of the meetings.

See that reporters attend all the services and make comfortable provision for them. Furnish complete notices for every day to all the papers.

IV. Have an attractive sign board in front of every church, united in the work. Bulletin boards the size of a large newspaper would answer. These ought also to be placed in prominent places about the city.

Banners on the street cars or across the street are sometimes helpful to convey information.

I would prefer that the meetings be *not advertised* as "Chapman Meetings." The following may be a good sample:

.....

DR. CHAPMAN

SPEAKS TO-DAY.

3.30 First M. E. Church.

7.45 The Opera House.

.....

.....

UNION  
EVANGELISTIC MEETINGS  
TO-DAY.

---

DR. CHAPMAN SPEAKS.

---

COME.

.....

#### 4. *To the Committee on Canvassing*

Divide your region into districts, and have efficient canvassers visit every house and store and factory and office. They would better carry visiting cards, which you may have printed, leaving a space for the names to be written.

This should be done the week before the meetings

commence. I need not say that you should get efficient workers to do this.

This is a good sample:

.....

UNION EVANGELISTIC MEETINGS,

*Beginning May 24th.*

---

Conducted by

REV. J. WILBUR CHAPMAN, D.D.

Music led by MR. P. P. BILHORN, assisted by a Chorus  
Choir.

SERVICES :

At 3.30 P.M.—At the Presbyterian Church.

At 8.00 P.M.—At the Methodist Church.

---

YOU ARE CORDIALLY INVITED.

.....

This work is practically the same as described in the "Preparation for the General Work," and the supervisors may compose the committee.

During the last week of the meetings this committee may be used to take a religious census of the city, so in the original plan make it large with this in mind.

The following blank may be used with profit:

Name of family.	Street.	Number.	How many church members.	What church.	Church preference.	How many children in Sunday school.
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....

### 5. *To the Committee on Music*

Form a large union choir of as many good voices as are obtainable, and have them commence to practice at once. Select a good leader to drill the choir, and engage a good organist to be present at all the meetings. Keep the same organist for all the services. Erect a platform in the building where the services are held sufficiently large to hold all the members of the choir, and let them be grouped closely about Mr. Bilhorn and myself.

After I come, Mr. Bilhorn will take entire charge of the choir.

It would be well to have an agreement with members of the choir to attend the evening meetings, and furnish them with ribbon badges, about six inches

in length, like the sample below, numbered consecutively, also number the chairs used by the choir.



This will answer for a ticket of admission.

#### 6. *To Devotional Committee*

Arrange for the place of meeting for the afternoon service; do not begin in the largest church; generally I have found 3:30 to be the best hour, although you must use your own judgment as to this.

Please plan for a prayer meeting for the women to precede this preaching service. It ought to commence forty-five minutes before my service and be held in the lecture room where the afternoon preaching service is held, to close five minutes before the time for the general services. (You may put this in charge of a separate committee of ladies, selected by you, if you judge best.)


Arrange for as many Union Preparatory meetings as may be expedient; the more thorough the preparation the greater the blessing. For two weeks before I come the churches should meet together for

worship, with the possible exception of Sunday, and the evening set apart for the regular church prayer meeting.

You will find some suggestions under the head of "Preparation for the General Work;" follow them closely.

### 7. *Free Will Offering Committee*

The chairman of the executive committee to be chairman, four laymen to serve with him. Please confer with me at your convenience after my arrival.

 Please read all suggestions to all committees.

### 8. *To Committee on Ushers and Assistants*

#### USHERS.

Your position is one of great importance, and much of the effectiveness of the meetings will depend on your careful fulfillment of the following suggestions:

#### *Officers in the Ushers' Association*

Chief Usher—Who has the superintendence of all the work in the building during the meetings, and has charge of assistant chief ushers, aisle ushers, and doorkeepers.

Assistant Chief Usher—Who has charge of a certain number of ushers and assistants. The number

of assistant chief ushers to be regulated according to the size of the building.

Aisle Usher—Whose duty it is to aid in showing the people to the front of the building—to do personal work with those standing near the door, and to collect from the ushers and assistants the cards signed by inquirers.

Doorkeeper—Whose duty it is to see that the doors are opened at the time announced. To collect tickets at all services where tickets are used, and to see that people do not pass out of the building during service, except in case of sickness. The doors are to be kept closed during the singing of Mr. Bilhorn's solo, and during prayer. The number of doorkeepers to be regulated by the size of the building. One of the number to be chief doorkeeper.

*Regarding the number of ushers, you would better have one for every fifty or sixty people who can be seated in the building where the meetings are to be held.*

Please do not vary from these suggestions in any particular, as in the past there has been more embarrassment from having inefficient ushers than from any other one cause, in the conduct of the meetings elsewhere.

I will meet the ushers for a conference at the close of the first evening meeting. Please be sure that all are present, whether on duty that evening or not.

The great object in appointing so carefully the ushers and assistants is to be found in the fact that, first, through the ushers, I desire to have the audience properly seated, and after that through them I

may keep control of the audience in the minutest details; secondly, through the ushers and assistants, at a certain stage in the meeting, I desire to present a personal invitation to every person in the audience to receive Jesus Christ as a Savior, and then through them to place the inquirer's card in every hand.

### *Badges*

Have ribbon badges prepared for chief usher, assistant chief ushers, aisle ushers, doorkeepers. Ushers and assistants, with the name of their office printed on them.

### *Opening of Doors, etc.*

The doors will be opened half an hour before the hour advertised for the service, except in case of a storm. It is very important that ushers and assistants should be on duty at least fifteen minutes before the doors are opened. The assistants will be of no use unless they are in their seats when the doors are opened, as, frequently, the entire main floor will be filled within three or four minutes from the time of the opening of the doors.

### *Seating*

The ushers will stand at the rear of their sections, and direct people forward. Do not seat any one in any section until the sections in the front are filled. Do not ask people where they would like to sit; di-

rect them where you want them to go, and expect them to follow your directions. The usher is expected to take his seat as soon as his section is filled, and remain in his section throughout the entire service, unless the section where he is located is vacated for the after-meeting, or he is assigned to other duties by one of the chief ushers. In case of large crowds so that people have to stand in the aisles, look over your section carefully, and see that as many people are in each seat as can be accommodated in it. When Mr. Bilhorn is singing, also after the text has been announced and the sermon commenced, *do not seat any one*, except when there may be seats vacant at the rear of the building.

### *Ventilation*

Every usher should be familiar with the working of windows and doors in his section, and if they will not readily and noiselessly open and close report the fact, so that they may be fixed. It is exceedingly important that we have good air. Open or close windows or ventilators only upon instruction from the platform, or from the chief usher.

### *Assistants*

The very best and most consecrated people you have should be selected for assistants. They should be of the caliber of Sunday-school teachers. They will be in a position where they can be marvellously

used in the service of God, and the importance of their duties cannot be overestimated.

Select assistants from all churches, three to every 100 people for the seating capacity of the building. The qualifications for an assistant are:

1. The ability to attend every evening service (Saturday excepted) and to be present before the opening of the doors.

2. Spiritual character and earnestness and willingness to do anything for Christ.

Either men or women, young or old, will answer, provided they have the above qualifications. Provide badges for them and an usher's manual for each one and see that they are all present at the close of the first meeting at the ushers' conference.

The most important duties of the assistants and ushers are very similar, the assistants being assigned to permanent locations in the seats and having but little to do with the seating and moving of the audience, while upon the ushers devolves the duty of seating and moving of the audience, as well as other duties which are mentioned above.

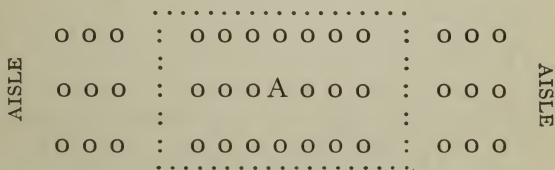
It is suggested that before the opening of the doors a short prayer service be held for God's blessing on the labors of the evening.

Ushers and assistants will be expected at every evening service and on Sunday morning and afternoon and at all other times when they can be present, except where there is a difference in sex. Lady assistants will not be expected at services for men only, or in sections of the house reserved for men. Ushers and assistants will be expected at meetings

for people of all ages; no limit of age will shut them out.

The choir will be expected at all services, unless otherwise especially advised.

There should be one assistant for every thirty to forty-two people (seating capacity of the building). The diagram below represents a section of three rows, thirty-nine seats, "A" being the assistant, who is expected to reach with cards, encouragement, etc.—that is, to shepherd—the twenty people inclosed within the lines, the others being reached by the ushers.



They will be admitted by ticket, the loss of which must be immediately reported. They should provide themselves with cards, pencils, and badges directly on entering the building each night, and be in their places before the general doors are opened.

The position of each usher should be in the rear of the section assigned him, where he should reserve a seat in the end of the row.

Cards about six by eight inches should be provided, reading:

This seat  
Reserved for  
Usher.

This seat  
Reserved for  
Assistant.

*Distribution of Inquirers' Cards*

These cards are to be distributed by the ushers and assistants. There are three blank lines on each card. One for the name, one for the residence and one for the name of the church or pastor preferred. These cards will be put up in packages of thirty, with six half-length sharpened lead pencils strapped to them with a rubber band. Each usher and assistant must be sure to be supplied with one of these packages of cards each evening. Sometimes you may use them two or three times in one evening, generally twice; always when directed to do so from the platform. The purpose of the cards is so that any who need encouragement and help may be easily reached by the pastors. When asked to distribute the cards, take out a card from the package and lay a pencil upon it, and offer a card to each individual whom you can reach. The ushers to those near the ends of the seats and the assistants to those immediately around them, both at the sides and in front and rear. Watch the people in your section carefully, observing those who rise for prayer, helping others to rise if you think they are impressed or hesitating, and make it easy for them to indicate their interest, both in rising and in signing the cards. When the ushers and assistants collect the cards, let them look at them immediately to see that the address and the pastor and the church are indicated. If any line is blank try to get the information without being obtrusive, fill out

the card with the information that is lacking. Do not try to influence any one as to what church he shall attend. When an announcement is made concerning the distribution of the cards, the ushers should pass all through their sections, first distributing them and afterwards collecting them. The assistants should stand up in their places—do not try to do it sitting down. Be on the alert to help carry out every suggestion that may be made from the platform, and see how kind and helpful you can be in every way to those around you.

### *The After-Meetings*

This is the time when the most important part of your work has to be done. As soon as the second meeting is announced, the ushers will go to the front of their sections. Urge people who seem impressed or interested to remain; especially see that people who have risen for prayers, or who have signed cards, remain. If ninety-five out of a hundred start to go, it is natural for the five others to follow, even if they have been spiritually interested. It is your business to see that they do not go out. As soon as possible bring people from the rear toward the front, and from the sides to the center, and sit with them in the after-meeting. See if there is not someone whom you can help. It will not do to have very timid people for ushers or assistants, unless they are willing to overcome their timidity for Christ's sake, and do this work thoroughly. If a call is made for any sort of testimony or prayer, please

respond immediately, provided you have a loud or clear voice so that you can be heard. Please make the prayer or testimony just what is suggested, and nothing else, and always exceedingly brief. If possible, shake hands with people whom you do not know, as well as with those whom you do, among the inquirers, and speak words of good cheer and encouragement. Pray with them when you have the opportunity. Sometimes a kind word at the close of the last meeting may win a soul for Christ.

### *How to Aid Inquirers*

Always use God's word and if your experience is quoted at all only let it be used to emphasize the Scripture. In the general meetings you will find it easy to put the question very kindly and courteously to the people, "Are you a Christian?" If the answer is "No," help them in every way you can. You will find about you four classes of inquirers.

1. Christians who lack assurance.

The First Epistle of John was written to help this class. Emphasize 1 John v: 13.

2. Backsliders.

Read the prophesy of Jeremiah for yourself and give them its spirit. Use Jeremiah iii: 12, 13. Read Hosea, 14th chapter, especially the opening verses.

3. Those slightly convicted.

Read Romans iii: 10-23. It is useless to give the consolations of the gospel until there is a consciousness of sin.

4. The deeply convicted.

Read Isaiah xli: 25 and 44: 22. John i: 11, 12. Tell them they may be *sure of their salvation*. Read John iii: 16, John v: 24, John vi: 47, Romans vi: 23.

The following excuses may be presented; if so, answer them with God's word:

1. I can't understand.

"There is none that understandeth, there is none that seeketh after God." Romans iii: 11.

"But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." 1 Cor. ii: 14.

2. Afraid of falling.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. i: 6.

"Kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter i: 5.

3. Afraid of temptation.

"There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x: 13.

"For, in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. ii: 18.

4. Inconsistent Christians prevent.

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. So,

then, every one of us shall give an account of himself to God." Romans xiv: 10-12.

"Therefore, thou art inexcusable, O man, whoever thou art that judgest, for wherein thou judgest another thou condemnest thyself." Romans ii: 1.

5. When to believe.

"Choose you *this day* whom you will serve." Josh. xxiv: 15.

"Come, for all things *are now* ready." Luke xiv: 17.

"Behold *now* is the accepted time, behold *now* is the day of salvation." 11 Cor. vi: 2.

## CHAPTER IX

### PREACHING IN REVIVALS

IT has always pleased God to magnify the preaching of His Word, and such names as those of Wesley, Whitefield, Edwards and Finney shall always be conspicuous because they have been such fearless preachers of His truth and have so clearly given His thoughts to those who were hungering after them.

He only is a faithful preacher in the time of revival who magnifies Jesus Christ. Indeed, there is no promise of the Holy Ghost to the one who presents any other theme. The Apostles themselves were the ideal preachers. They went everywhere speaking only of Jesus and the Resurrection.

\* “The American preachers, in the early revivals, found the cardinal facts of regeneration by the Holy Ghost, and the necessity of a converted church-membership, fallen into comparative neglect or contempt; and their power was in giving them prominence. This was the mighty upheaving force in those great revivals. Edwards, with the clearness of a sunbeam, insisted much on justification by faith alone. And he says: ‘The beginning of the late work of God in this place was so circumstanced that

---

\* *Handbook of revivals.*

I could not but look upon it as a remarkable testimony of God's approbation of the doctrine of justification by faith alone here asserted and vindicated. At that time, while I was greatly reproached for defending this doctrine in the pulpit, and just upon my suffering a very open abuse for it, God's work wonderfully broke forth amongst us, and souls began to flock to Christ as the Savior in whose righteousness alone they hoped to be justified.'

" Seizing upon a resultant fact of this doctrine of justification by faith, Mr. Edwards wrote that terrible sermon, ' Sinners in the hands of an angry God.' He went down to Enfield and preached it there July 8th, 1741. While the people of the neighboring towns, says Trumbull, were in great distress about their souls, the inhabitants of Enfield were very secure, loose and vain. A lecture had been appointed there, and the neighboring people were so affected at the thoughtlessness of the inhabitants, and had so much fear that God would, in His righteous judgment, pass them by, that many of them were prostrate before Him a considerable part of the previous evening, supplicating the mercy of heaven in their behalf. And when the time appointed for the lecture came, a number of the surrounding ministers were present, as well as some from a distance—a proof of the prayerful interest felt on behalf of the town. Mr. Edwards chose for his text the words, ' Their feet shall slide in due time.' Deut. xxxii: 35. When they went into the meeting-house, the appearance of the assembly was thoughtless and vain; the people scarcely conducted themselves with common de-

cency. But as the sermon proceeded, the audience became so overwhelmed with distress and weeping that the preacher was obliged to speak to the people and desire silence, that he might be heard. The excitement soon became intense; and it is said that a minister who sat in the pulpit with Mr. Edwards, in the agitation of his feelings, caught the preacher by the skirt of his dress, and said, 'Mr. Edwards! Mr. Edwards! is not God a God of mercy?' Many of the hearers were seen unconsciously clinging by their hands to the posts, and the sides of the pews, as though they already felt themselves sliding into the pit. This fact has often been mentioned as a proof of the strong and scriptural character of Edwards' peculiar eloquence—the eloquence of truth attended by the influence from heaven—for his sermons were read without gestures.

"Davies, of Virginia, saw more conversions under his ministry than did Edwards. He preached the same truths, however, and with the same intense earnestness and unflinching fidelity. No one can read his published sermons without having his spirit stirred as with the sound of a trumpet. And under such breathing thoughts and burning words, multitudes bowed as before the majesty of God.

"It has been remarked upon as an interesting fact that three such men as Jonathan Edwards, George Whitefield and Samuel Davies should have been contemporary. They differed widely in their characteristics; but they were all 'sons of thunder.' Davies was less logical than Edwards, and had less extemporaneous fluency than Whitefield; but he ex-

ceeded them both in true eloquence. Edwards acted upon men through their understanding; Whitefield through their imagination and passions; Davies through all the soul's avenues. He had such command of every faculty and affection that he swept the whole field of intellect and feeling. By fact, by argument, by description, by appeal, by entreaty, by expostulation, he addressed men's entire spiritual nature, and roused it from its lowest depths. Edwards caused men to think deeply, and Whitefield made them feel strongly. But Davies accomplished both;—awakening at once thought and emotion.

“The successful preachers in later revivals, pressed the conscience of men with the same truths and terrible earnestness as did their predecessors. Dr. Lyman Beecher, speaking of his preaching before a work of grace, says: ‘My object was to cut and thrust, hip and thigh, and not to ease off. I had been working a good part of a year with my heart burning, and my people feeling nothing. Now I took hold without mittens.’

“Says one, speaking from experience concerning the preaching of that day, ‘Oh, how we smarted under it. I remember it well in my own case. We complained of some of Paul's hard sayings, and wondered why our ministers dwelt so much upon them. We wanted to get to heaven in some easier way. But instead of abating one jot or tittle to relieve us, they pressed harder and harder, driving us from one refuge to another, till there was no hiding-place left. The law, which we had broken times without number, we were made to feel was just; its

fiery penalty hung over our heads, and we must submit or die.'

"Dr. Griffin's statement on this point is worthy of careful study—the more so as he was a prince in pulpit oratory, and greatly blessed in revivals. He says: 'Sinners have been constantly urged to immediate repentance, and every excuse has been taken away. At the same time we have not denied or concealed their dependence for the sake of convincing them of their obligations. On the contrary, we have esteemed it vital to urge their dependence in order to drive them from all reliance on their own strength, and to make them *die* to every hope from themselves. All that you can possibly gain by flattering their independence is to extort a confession of their *obligations*; for as to matter of fact, they *will not* submit until they are made willing in the day of God's power. And if you can fasten upon them their obligations without that falsehood which robs God of His glory, pray let it be done. This we have found it possible to do. We have shown them that their obligations rest on their faculties, and are as reasonable and as complete as though the thing required was merely to walk across the floor; that their faculties constitute a natural ability; that is, a *full power to love and serve God, if their hearts were well disposed*, leaving nothing in the way but a bad heart for which they are wholly to blame if there is any blame in the universe; that sin can rest nowhere but in the heart, and that if you drive it beyond the heart you drive it out of existence; that *they alone* create the necessity for God to conquer

them, and to decide whether he will conquer them or not; that it is an everlasting blot on creation that God has to speak a second time to induce creatures to love Him, much more that He has to constrain them by His conquering power; and yet after all His provisions and invitations—after He has sent His Son and His Spirit to save them—after He has opened the door wide and stands with open arms to receive them—they will still break their way to perdition if His almighty power do not prevent; that by their own fatal obstinacy they are cast entirely upon His will; that they are wholly in His hands—that if He frown they die, if He smile they live forever. This is the grandest of all means to press them out of themselves, to cast them dead and helpless upon God, to make them *die* that they may be made alive.’

“At a later day came Nettleton, so highly honored of God in soul-saving. In 1825 Rev. Mr. Cobb (of Taunton, Mass.), who heard him preach sixty times, gave a description of the man and his preaching to this effect: ‘His sermons were clear, sound, able, full of thought, direct and simple, with unity of design. He seemed to be destined to be understood. As the revival progressed, he preached more and more closely and doctrinally. The great truths of the Gospel were the weapons of his warfare, and were wielded with a spirit and an energy which the people were unable to gainsay or resist. He was remarkably clear and forcible in his illustrations of the sinner’s total depravity, and his utter inability to procure salvation by unregenerate works, or any

*desperate efforts.* He showed the sinner that his unregenerate prayers for a new heart, his impenitent seeking, striving and knocking would be of no avail; and that absolute, unconditional submission to a sovereign God was the first thing to be done.'

"In another description we are told that he was solemn, affectionate and remarkably plain. His style was simple, perspicuous and energetic. His illustrations were familiar and striking; such as rendered his discourses intelligible to persons of the weakest capacity, and at the same time interesting to persons of the most cultivated intellect. He always commanded the attention of the audience. There was an earnestness in his manner which carried conviction to the minds of his hearers that he *believed* what he spoke, and that he believed it to be truth of *everlasting moment*, and there was also a directness in his preaching, which made the hearers feel that *they* were the persons addressed.

"While on a visit to Scotland, Dr. Nettleton preached in Edinburgh; and during the sermon, while pressing home the high claims of the Almighty a woman who sat in a remote part of the house was so affected that, leaving her seat, and walking up in front of the pulpit, she spoke aloud, 'Dear sir, don't forget that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." ' "

Mr. D. L. Moody began his preaching with his proclamation of the law, but when he had a conception given to him of the marvelous power of the

love of God he began to tell that story ; and while He has been faithful to all parts of the Book, he has especially been the advocate of God's love in the gift of His Son.

It is said that the lamented Harry Morehouse, who preached seven times from the text " For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," in the church of which Mr. Moody was the leader, was the instrument, under God, of opening Mr. Moody's eyes to this most wonderful of all truths ; and from that day to this he has sounded it forth in no uncertain way.

There may be certain rules given for the preaching. I do not know anything better for the preliminary preaching than that which is suggested by the late William W. Newell, D. D., in his *Revivals: how and when?*

" In every practical work there is a first step to be taken. It is so in reference to revivals. How often have I seen ministers or laymen attempting revival work ! They complained bitterly of the coldness of the church. They preached or talked or prayed well. They had not seen the darkness of their own hearts. Their own spirits were unbroken. They had not come into sweet and trusting converse with Jesus. And so they failed. All this was a grave mistake. They omitted to take the first step.

" The farmer cannot secure a harvest by merely sowing the seed. He must first break up the ground. So God says, ' Break up your fallow ground ! ' Why ? ' For it is time to seek the Lord till He come

and rain righteousness upon you.' (Hosea x: 12.) It is said of the Macedonians, 'They first gave their own selves to the Lord.' The best perfected machinery for the salvation of souls is a grand thing. But what is it without the Spirit of God? Elijah's altar was a fatal failure without the fire from heaven. In spite of the careless, the worldly, the debased, the profligate, and the scoffer, you may be revived. You may even 'resist the devil and he will flee from you.' (James iv: 7.) 'Nothing but weakness or defection inside the citadel will endanger it.' Jesus and the Holy Ghost are waiting to give you force and persistence. Gamaliel said truly to the enemies of the Apostles: 'If this be of God ye cannot overthrow it.' Can you be blocking the way?

"Disraeli has said, 'Every man should understand himself.' This is essential in business and indispensable in God's work. While you really desire the salvation of souls, God may be calling upon you to take up the stumbling-block. That is the first step to be taken. You must search out the depths of your own life and character in the light of God and man. You may have been dull and selfish in your Christian work, professional and unbelieving in your prayers. Your example may have brought religion into disrepute. You may have cherished hard feelings. Is your leading desire for a revival legitimate? You may desire a revival on account of your own reputation and the outward prosperity of the church. A neighbor of mine once held a protracted meeting with the avowed design of establishing his own waning popularity. It resulted in his

failure and dismissal. You may strongly desire the salvation of souls, with small appreciation of their guilt and with slight regard for the honor of Jesus.

"Some years ago I was deeply affected by these views and examples. I had seen so many revivals averted by the condition of pastors that I devoted the entire week of prayer to a preparation of my own heart and life. I believed that I was a Christian, but I wanted to see myself as God saw me. I wanted to be thoroughly humbled and completely emptied of self. I wanted to press upon the church and the world the overwhelming motives of God's eternal word with all the magnetism of a fervid, confident, loving, divine spirit. In pleading with Jehovah for others I would obey His command, 'Be ye clean that bear the vessels of the Lord.' (Isa. liii: 2.) On Monday I considered the infinitely holy character of God. By this stupendous theme my soul was greatly awed. On Tuesday I considered my own particular sins, in the presence of that Jehovah with whom even the solemn meeting may be iniquity. (Isa. i: 13.) I asked myself, 'What of your pride, ambition, self-seeking? What have you lacked in love, trust, spirituality, improvement of time, and toil for the lost?' On Wednesday I considered God's kindness to me, my family and my church. I was amazed at his munificence; I was abased at my own unthankfulness. But He had snatched away my loved ones. Yet He enabled me to say, 'O God, Thy will be done—my Jesus, as Thou wilt.' On Thursday my questions were: 'Why do you want a revival of religion? Is it

chiefly to build up one man or one church, to make your people more genial and loving? Or are you seeking first of all to honor Jesus in the salvation of the perishing? Have you been asking for things which you do not expect to receive and which you make slight efforts to secure?’

“‘By this time I was ready to cry with the Apostle: ‘Oh; wretched man that I am! who shall deliver me from the body of this death?’ (Rom. vii: 24.) On Friday I was prepared as never before to look to Jesus. Mere earthly advantages seemed to me like the idle wind. I confessed and loathed my sin. ‘I looked upon Him whom I had pierced, and I mourned for Him.’ (Zech. xii: 10.) I laid myself upon His altar, to do and to suffer His will. With great confidence I sought His Spirit. My view was definite. My feeling was deep. My soul was filled with confidence and peace. Each evening during the week I had poured forth to my church the experience of the day. When told by one of them to look for Christ, the answer was, ‘God’s Spirit is teaching me what I need. It is making for me a straight path to my Savior.’ At the close of this Friday evening numbers took my hand and with glowing faces, exclaimed: ‘Oh, what a meeting we have had! We knew you would come out.’”

“The next morning, as I walked down Broadway, I was charmed with the brightness and beauty of the day. My heart was filled with song and gladness. In the midst of the great throng I almost exclaimed aloud: ‘Jesus is mine. Bless the Lord, O my soul. O Lord, Thou art my God, I will exalt

Thee. I will praise Thy name, for Thou hast done wonderful things.' (Isa. xxv: 11.) In this movement I had the sympathy and fellowship of the church. The great revival had commenced. The nightly meetings were continued. The ungodly were attracted. We deplored their condition. We toiled and prayed for their rescue. God had restored to us the joys of His salvation; He upheld us with His free Spirit; then we taught transgressors His ways and sinners were converted unto Him.

"I do not say that a process of this length and character is always judicious or necessary. But we are so prone to formality, self-seeking and self-deception, even in our holy things, that it is always profitable to heed the exhortation of the weeping Prophet, 'Let us search and try our ways, and turn again to the Lord.' (Lam. iii: 40.) Always remembering that 'the preparations of the heart in man and the answer of the tongue is from the Lord.' (Prov. xvi: 1.) By this process we found, as one has said: 'To repent is to be forgiven, to give up is to receive, to be weak is to be strong, to be nothing is to be everything.' In almost every church I believe that such a week of prayer and heart-searching would lead to the conversion of sinners. What an experience David had before he could exclaim, 'Then will I teach transgressors Thy ways and sinners shall be converted unto Thee!'" (Ps. li: 12.)

After the revival has begun it has been found quite advisable to follow the suggestions hereinafter named:

1. Have absolute confidence in God that what

He has said in His Word He means, and that what He has promised He will perform. Remember that there is no other cure for sin than that which is presented in Christ.

2. Expect results from God. This confidence in one's Savior and his methods is contagious, and in a little time he will find that he is not alone in his belief, but that there are other hearts dying like his own. When Nehemiah went first to view the ruins of Jerusalem, he did not take the multitudes with him; but the Scriptures tell us that he went with a few men, and when he looked upon the desolation he said to the few, "Come, let us rebuild;" and the few quickly responded. Then they hurried back to the multitudes, and shouted, "Come, let us rebuild." And in a little time every man was building against his own house, sword in one hand, trowel in the other, and the wall was joined together unto the half thereof; for the people had a mind to work.

3. Do not simply preach about Christ and tell how to come to Him; but give your hearers an opportunity to make a profession of faith. It is true that the Holy Spirit is waiting to do his work; but it is also true that past history shows that He elects to work through God's people. We are His chosen instruments.

4. Let the plan of salvation be perfectly stated in every sermon preached, so that if one should hear you but once he would understand the way of life.

My final suggestion is, press the truth home for immediate decision. God's promises are all for to-day; none for to-morrow. We have no assurance

that our listening people may ever have another chance.

Before the Chicago fire, Moody and Sankey were taking their people through the life of Christ in their preaching and singing. They had considered Him in every incident of his life. The audiences were great; the interest was profound. When the story was completed, Mr. Moody said, "Next Sunday we will tell you what you must do to be saved." The audience was dismissed, and never gathered together again in the world; for just following this service the great Chicago fire occurred, and many went out from the sound of Mr. Moody's voice into the unending eternity.

Every minister ought to preach with the conviction that he was having his last opportunity, and that those who heard him would never have another chance to be saved.

## CHAPTER X

### A REVIVAL IN THE SUNDAY-SCHOOL

#### *“Decision Day in the Sunday-School”*

IF a farmer were to occupy all his time in sowing the seed and make no provision for the gathering of a harvest which he would have a right to expect, we should think him bereft of all reason. There are certain laws governing the sowing of seed, the watching for growth and development and the reaping of the harvest. It is likewise true that there are certain well defined laws concerning the use of God's Word in teaching and preaching. It is the good seed indeed, and the heart of a child has always been found to be particularly good ground upon which it may fall.

There is a clear promise in the Bible that God's "Word shall not return unto Him void, but shall accomplish that which He pleases and prosper in the thing whereunto He hath sent it." If therefore, there are few conversions and the harvest in the Sunday-school is not gathered, the responsibility for failure cannot be with the Lord of the harvest, but must be with those of us who are supposed to be the laborers in His harvest field. I can find no rea-

son in God's Word why there should not be a constant ingathering of the children and young people into the kingdom of Heaven, why there may not be frequent harvest seasons and oft-repeated decision days. In order that Sunday-school workers may be led to expect and work for such seasons of blessing, this message is sent forth.

It is necessary first of all that there should be certain propositions stated and accepted before we may be expected to gather the results of our work.

First—It must be accepted as true that when a child has reached the age of accountability, where he may intelligently accept or reject Christ as a Savior, he needs Christ in order that he may be saved. "There is none other name given under Heaven or among men whereby we must be saved." This text applies to a child having reached the age of accountability as well as to those older in years. If we do not accept this statement we shall not be much concerned about their souls.

Second—We do not know just when our children may reach the point of responsibility. It is said that in the Niagara River there is one point called "Past Redemption Point," and that if one reaches and passes this place, he is hurried on to the Rapids and the chances are all against his life being saved. We do not know at what age our children may pass this point in their lives.

Third—This being true, it is wise for us to present Christ to them as a Savior very early in their lives. It is said that the cannon ball passing through a four-foot bore of the cannon receives its impulse

for the whole course it is to travel. And the statement has been made that the Catholic authorities have said: "If you will give us your children for the first nine years of their lives, you can never win them away from us." It is therefore doubtless true that many a child receives impressions before he is ten years of age that determine the whole course of his after life. What an awful responsibility not to present Christ to him as Savior and keeper.

Fourth—The history of the church proves that many of those who have been the real pillars in the house of God came to an acceptance of Christ before the age of twelve years. So, whatever may be our individual opinion concerning the conversion of children, God has set His approval on the work and has said: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

In an audience of 5,000 people in a Western city I asked all who had accepted Christ between the ages of ten and twenty to rise and it seemed as if the entire audience was standing. When those who had come between the ages of twenty and thirty were asked to stand the number was greatly diminished, not more than four hundred being on their feet. When the ages were changed to between forty and fifty, there were not more than a hundred standing, and when it was suggested that all who had accepted Christ between the ages of fifty and sixty should stand there were only four in five thousand who stood to make such confession. I am aware that this may not have been an

exact test for all may not have perfectly understood the call, but it can be proven by the statistics of the church that the majority of people come to Christ before the age of twenty, and if they do not come at this time the chances begin to run mightily against them.

Fifth—To put any hindrance in the way of their coming, or to be indifferent to their acceptance of Christ, is a responsibility too grave to be borne by any of us.

The little son of a distinguished minister came to him one day to say that he wanted to become a member of the church. His father thought he knew the boy and said to him: "My son, you may not understand just what it means to join the church." The child, however, assured him that he did. Finally, the father persuaded him to accept this proposition. He said: "We are just now going away for the summer vacation. When we come back, if you still wish it, we will then take you into the church." This was not according to the boy's desire, but he yielded. The summer passed, but said this minister: "When I came back in the fall I came back without my boy. He died in the summer days." Doubtless the child was accepted of Christ because of his desire, but I am firmly convinced that he ought to have been in the church, and the father believes it, too, to-day.

There are those who will not come to Christ if they are not urged to do so in childhood. In one of the cities of New York a minister arose in one of the meetings to say: "Let me tell you of a playmate of mine, a little girl. There was a special service in the

school of which we were both members; an appeal was made which resulted in my own conversion. This girl was even more deeply moved than I, but, there being no one to lead her to a decision, she left the school. I met her years after in Paris, when I asked her if she ever became a Christian. With a sneer on her face, that had once been wet with tears, she said: 'Why, I never think of it, and have not for years. I have clearly made up my mind that I shall never be a Christian.' " What God in His mercy may do for her before her life's journey ends I cannot say, but there was a time when, as a child, one touch of helpfulness would have led her to a decision.

Sixth—When you lead a child to Christ, as a rule the work does not stop with that one little life. Others have been won indirectly by that one. Characters have been transformed and entire homes have been changed by the conversion of children.

I was preaching in an Ohio city when I had one night pointed out to me in the audience one of the leading business men of the State. His wife sat with him, and between them their one little child. I have never had more indifferent or inattentive auditors than the gentleman and his wife; they paid no attention to either speaking or singing, but the little child scarcely took her eyes from me. The meeting closed and they went home; the child's heart had been touched. When she climbed up into her father's arms to say good-night she said to him: "Papa, I wish you would be a Christian so that I could be one too." What the sermon and the song

had failed to do, the child accomplished. And before they slept that night both the father and the mother had yielded themselves to Christ.

It is not impossible that a "Decision Day" in the Sunday-school might mean entire households saved. If we have been faithful in our work as teachers and superintendents there are certain things we have a right to expect from God.

First. That He will honor His own word.

If you have presented the plan of salvation to your scholars and stand ready to be used of God to help the scholar to a confession of Christ, you have a right to expect that He will set His seal upon your work.

Second. If you have presented Christ to your scholars, you have a perfect right to believe that the Spirit of God will witness to Him and make Him a power in the life of your scholar, for this is His work.

Third. You have a perfect right also, these conditions being fulfilled, to look for and expect the conversion of the scholars of your class.

### *The Name*

The day in the interests of which this message is sent forth may well be called "The Decision Day in the Sunday-school." It would be perfectly natural to expect conversions constantly, and if our schools were as God would have them be, our children would come as naturally into the Kingdom of God as the sun rises in the morning and sets at night.

But it is a wise thing, even if this be true, to appoint certain days when decisions may be wisely and strongly urged. These days may be more or less frequent, as the workers in the church may elect, but ought certainly to be observed each year, although in some schools they are held as often as once a quarter, and always with blessing.

Let the following rules be adopted, or modified, so as to meet the needs of the various communities, and the writer can assure those following them that the efforts will certainly be crowned with success:

1. Plan and pray about the time you set apart and let it be far enough in the future to prevent anything coming in the way of its successful prosecution or standing before it as a hindrance.

2. When the day arrives let the pastor preach such a sermon as would lead parents to see their responsibility and to make the teachers understand their opportunity for marvellous service.

3. Appoint a prayer meeting for the teachers at least half an hour before the time of the session of the school. In this meeting let special prayer be offered; first, for the teachers, that they may be specially anointed for this special work; second, for the unconverted scholars. It is a good plan to have the names before you for special mention. In one school in Pennsylvania the pastor himself had secured the names of seventy-five of the scholars who had not accepted Christ, and with all the teachers on their knees he read over these names one by one until he could read no more, because of the sobs of those

who filled the room, and he told me when the results were tabulated that he did not believe there was one of the seventy-five that had not taken a stand for Christ.

4. Make the session of the school special in every way.

(1) Sing only such hymns as would produce a tender impression upon both scholar and teacher. Much of the so-called Sunday-school music would be inappropriate for such a day. Such hymns as "Just as I Am Without One Plea," "Nearer My God to Thee," "Jesus Lover of My Soul" and "Jesus Paid it All" would be most helpful.

(2) Mark the attendance and take the offering of the school, so that nothing may be in the way at the close of the session when the special appeal is to be made by the pastor.

(3) Call on different teachers to pray briefly as they sit with their scholars, so that at once it may be understood that the session of the school is special and that you are waiting much upon God about it.

(4) It is always best to dispense entirely with the regular lesson, whatever it may be. I know the objections urged against this plan, especially when the lesson seems appropriate, but I know also that nothing makes a deeper impression on the scholars than to have the announcement made from the desk that "there will be no special study of the lesson to-day, for we have a matter of greater importance before us." Such an announcement being made, you

will find that there will be a kind of a hush fall upon the school, and this is the beginning of the blessing. Put absolute confidence in God, then do as has been suggested by some one else, "having planned your work, work your plan."

### *The Plan*

First—Let the superintendent say that the day is special. Let him tell the scholars with all tenderness, that he is concerned for them. Let him state briefly what they must do to be saved. If he has been much in prayer about it, God will use him and the scholars will be deeply impressed by the mere statement of the man who stands as their leader in the work of the Sunday-school.

Second—Let him then give the teachers an opportunity to make their plea. They know the scholars intimately enough to speak wisely with them. I remember one class in the Sunday-school where as I entered the room I saw the scholars' heads all bowed in prayer, and as I passed by I heard the teacher say, "Oh, God, save the scholars to-day."

It is not a time for argument, but just an opportunity for the plain, tender statement of the way of life out of a full heart. It is well to have an acknowledgment card, which the teacher may use to secure the names of those who take even a slight stand for Christ in order that it may be a matter of record. The following is a sample:

*Acknowledgment Card*

I do acknowledge Jesus Christ is my Savior.

It is my honest purpose to serve Him all my life.

Scholar's Name . . . . .

Address . . . . .

Teacher's Name . . . . .

Date . . . . . Class No. . . . .

It is natural that I should believe heartily in such a plan. I was a scholar in a Sunday-school in Richmond, Ind., when someone was making an appeal to the scholars to confess Christ by rising. The most of my class of boys were standing, and I was saying to myself, "Why should I stand? My mother and father are both Christians. I think I believe in Christ. For me to stand is not a necessity," when suddenly I felt a touch on my shoulder and my teacher, Mrs. C. C. Binckley, was saying, "Hadn't you better stand?" And somehow she got her hand just under my elbow and seemed to lift me up. I shall never forget my standing that day. Whether I had been accepted of God before that day or not I cannot say, but I do know that the deepest impression of my life was made at that minute, and under God, my Sunday school teacher was the channel through which the blessing came.

Third—When the superintendent has made his statement, and the teachers their plea and record of those who desire to know Christ has been made by the signing of the Acknowledgment Card, then let the pastor take full charge, and as if there had been

made no statement before, lay before the scholars the way of life, their need of Christ, and press home upon them the desirability of an immediate decision for Christ. Any method may be used to lead to a final surrender which may be commended by the denomination in which the church is found. I remember a Methodist church in Brooklyn where at least one hundred scholars bowed at the altar, and also recall a Presbyterian school where the scholars by standing one after another, signified their determination to serve Christ. It is a serious mistake not to keep a record of all the names of those who thus take their stand in the service.

### *Caring for the Results*

What shall be done with those who have made a decision? This is a serious question, and can only be settled by the pastors, superintendents and teachers. If allowed to drift, the action in the Sunday-school may mean very little, but if carefully nurtured the greater proportion of those signing the Acknowledgment Cards may be ultimately found in the church.

In some cases they may be received at once into the fellowship of the church, although it would seem better to form them into a special class and give them such instruction as they may need to become intelligent members of the church. I have known of special cases where for two years the classes were thus instructed until the whole number had been received into the church.

This whole method of the Decision Day is like the Scotch woman's promises in the Bible. After very many of them she had placed the two letters, "T. P.," and when asked for the meaning of the letters she replied, "They mean tried and proven." So it is with these suggestions. In many cities and towns throughout the country they have been put to the test and God has set His seal upon them.

Only this in conclusion: Since it is so very difficult to lead strong men and women to a decision after they have rejected Christ for many years, and since the natural time for one to come to Christ is in youth, as the church's statistics will prove, it behooves us to lay hold upon these gracious opportunities given us of God to save the young, and if we should fail there will be perilous times before the church in the future.

There are clear indications in these days of a coming revival which shall sweep over this land of ours and carry blessing wherever the Gospel is preached. Not the least of these indications is an increasing concern on the part of Sunday-school teachers for their scholars, and a marked willingness on the part of the young people to come to Christ.

## CHAPTER XI

### REVIVALS HELPED

THE victory is not wholly won when God has given us what may be counted as an earnest of an approaching blessing. The most critical time in the day of revival is when we are sure not only that God is ready to pour out His spirit in great power upon the people, but also that the people are ready to fulfill the conditions, and there seems to be no hindrance in the way of the blessing, for the following reasons:

1. There is a disposition to be encouraged because of past success and neglect to wait before God for the continuation of His blessing. This is perilous to the work and few things could more grieve the Spirit. If one is to keep in touch with God in the day of revival he must walk very softly before Him, and if he would have the work of the Lord go forward he must ever labor with his eyes upward and with his faith stayed upon God.

2. God has seemed especially in these latter days to honor the methods of men, and machinery, as it has been called by some, and indeed some of the greatest revivals in the past ten years have come as the result of wise planning and the adoption of meth-

ods which have certainly not been displeasing to God. But there is not infrequently a tendency to depend upon such methods and machinery and thus neglect the Holy Ghost, and no planning of men and no methods or machinery of men can ever take the place of the Holy Ghost, and many a revival which promised a glorious victory in the beginning has come to naught because the spirit of God has been neglected and grieved.

These hindrances lead me to say that among the many helps in a revival the following may be mentioned :

1. A profound belief in the Holy Ghost and the conviction that He is willing and waits to do His part in the conversion of sinners and the quickening of the church. We say in the creed, " I believe in the Holy Ghost," and theoretically we do, but practically we are filled with the spirit of unbelief. One church filled with the Holy Ghost and believing in *Him* could shake an entire city with the power of God.

A study of revivals in the past will furnish one with abundance of proof by means of which we may learn that one man filled with the Holy Ghost is a host in himself and may accomplish that which seems from the human standpoint impossible. It will also be found that it is not so much a question as to who the man is or what he has been. He is not honored because of social position or intellectual equipment; he is not a chosen leader because there is that about him which in the judgment of men might qualify him for his high position, but because God finds it safe to trust him with the power of the highest, and

because he having fulfilled the conditions prescribed in God's word for the reception of this power there is no reason either in God's plan or the man's life why he may not be filled. Alas, it is true, however, that God is not always able to trust us with Himself. The history of the Church is made luminous by the lives of those who have simply believed God and whose faith in the Holy Ghost was truly sublime.

2. There is no greater help to a revival than an unshaken belief in prayer. Of all the subjects mentioned in the New Testament the one least understood and possibly the least comprehended is prayer. We have, as it were, just touched the outer edge of its circumference. When Jesus said "Whatsoever ye shall ask of the Father in My name that will I do that the Father may be glorified in the son," we have the blank check, as it were, drawn upon the bank of Heaven, signed by the Father Himself, but left for us to fill in with whatsoever we need for His glory. We may take our individual needs, our household cares, our longings for the Church, our desires for the advancement of the Kingdom of God, the lost souls, for whom we have a burden that they may be saved and binding them all together the one word *whatsoever* covers them all. If we know how to pray as George Muller knew—if we could only somehow get the simple faith of Hudson Taylor, the great China Inland Missionary, we could then live in a perpetual state of revival. "*Ask and ye shall receive*," this is the statement of God Himself. May I suggest the following as a plan which God has been pleased to honor in other days. It is not necessary

that many should be banded together to pray even for a revival for the promise is to two or three gathered in the name of Christ. But begin with two and increase the number only by those who know how to pray. There need be no limit to the number, there must be no limit to your faith, there will be no measure for your blessing, "exceeding abundantly above all that you ask or think" is God's description of it. From the circle of prayer carry the work to the homes in the community, enlarge the measure of influence by increasing the number of invitations both to saved and unsaved. Appoint special services for prayer in the Church, be definite in all your requests, pray for individuals by name. Have a day of prayer appointed, and in many cases a night of prayer would be a blessing. Ask God for a revival. Search your own hearts to see if there is any obstacle there, finally believe God's word and trust Him. There can be only one result, namely, a sweeping revival. But the prayer is not to cease because the revival has come. "Thou shall see greater things than these" if the "effectual fervent" prayer is offered without ceasing.

3. I have never known of a wide-spread revival of religion that did not trace much of its source to the fact that God had given His people some conception of the lost condition of men and what the word LOST really means. Jesus taught it when He said let your right hand go and pluck out your eye if they stand in the way that leads to God, for it is better to be maimed and halt and blind and be saved rather than to have any power of body and mind and be

cast into Hell. One has only to read the New Testament to be stirred to the depths of his soul. "He that believeth not is condemned already because he hath not believed in the name of the only begotten son of God." "He that hath not the Son of God hath not life, but the wrath of God abideth on him." Thus saith the Scripture and more solemn words were never written. If the Bible teaches anything it certainly declares that man is hopeless, helpless, eternally lost without Christ, and must believe in Him to be saved. An understanding of this, however imperfect, would stir the whole Church and the result would be a genuine old-time revival, God speed the day.

4. When the blessing is upon us I know of nothing that would more help it on than such personal effort as is described in the new Testament put forth to reach the unsaved. It is a great help to one to have a prayer list on which may be found the names of those for whom he is concerned and for whom he prays by name, to write a letter full of concern is a splendid thing to do, but few things can do more good than a personal visit, a warm hand-clasp, a word of encouragement spoken from a full heart. The printed circular is good, but it is a soulless thing and worth but little when compared with the visit of a man whose heart God has touched and whose soul longs for other souls to know the Lord. Twenty-five men in every church filled with this spirit could move the world. These are the important helps, but the following are not to be forgotten. Many a meeting has been injured if not killed by the impure air in the

Church Audience-room. Insist upon it that the air be pure it is a good thing to open all the windows just before the sermon is preached; it has been well said that the Holy Ghost cannot well work in impure air. Many a sermon has not had its full effect because the singing has been lifeless; the Bible says, "Make a joyful noise unto the Lord," a choir and consecrated leader will double the efficiency of a service many times and it is not to be forgotten that where preaching fails many times the singing wins its way. The service both for song and sermon ought to be brief, ordinarily an hour would be long enough for both. The after meeting following it all is generally the most important part of the service. This is a time for brief testimony, short prayers, plain explanation of the plan of salvation and the most personal, pointed, persuasive invitation to the unsaved to accept the Lord Jesus Christ as a Savior. It is a time when the most careful work is to be done, and no one but the Christian skilled in the use of God's word whose life is right with God and whose testimony is therefore of value should be allowed to work in it. But above all remember that in every step of the way our dependence is upon God and upon Him alone.

## CHAPTER XII

### REVIVALS HINDERED

A GREAT many people imagine, since it is true that a revival is altogether a work of God, if it be genuine, that nothing can hinder it if it be God's will to carry it forward. But this certainly could not be true; because, while it is a work of God primarily, He has always used means for the carrying out of his will; and if for any reason the instrument is not effective the work certainly may be hindered.

First of all, the real cause of hindrance is the general distrust of revivals. The Spirit of God is exceedingly sensitive; and it is not necessary that there should be violent opposition to such a work to hinder it, but only indifference and distrust. The curse pronounced upon Meroz was not for any violent opposition to God, but because the people came not up to the help of the Lord against the mighty. And wherever you find a pastor distrusting such a work you will find one who is, as a rule, a stranger to such heavenly experiences as come to one in the day of revival. Wherever you find a church any great proportion of whose members seriously question the advisability of such a plan of labor, you will find a church not frequently blessed with such outpour-

ings of the Holy Ghost as God has certainly promised to give His children and in instances without number kept his word.

The first real step to victory in the securing of a revival is a whole-souled belief in such a work. The contrary would certainly be true, that a lack of such belief is the first step to defeat.

The pastor may hinder the revival, and he may do this without in the least intending it. The trouble is not with our living as pastors, for that, in the main, is right, but with our preaching.

1. It is not always aimed at conversion. I do not mean that one should always stand in his pulpit and, after the manner of an evangelist, cry out, "Come to Jesus!" for that sweet expression would lose its sweetness if too many times repeated; but I do mean that every minister should so preach that the surprise would be, not that people were converted under the influence of the sermon, but that they were not, and every sermon preached, upon whatever theme, should have enough of the plan of salvation in it so that if one should hear the preacher just once he would know from that one message what he ought to do to be saved.

2. We are not enough in earnest. I would not teach that if one were simply on fire with zeal, the victory is won; for the most earnest preacher the world has ever known, the Lord Jesus Christ Himself, could do no mighty works because of the unbelief of the people; but I do mean that one should have the spirit of McCheyne, the great Scotchman upon whom the following criticism was passed: An

old Scotch woman heard him for the first time, and being asked as to what she thought of him, she hesitated a moment, and then said, "The mon preaches as if he was a-dying to have you converted." And I do believe if every man that stood in the pulpit should be possessed of a spirit like this that the whole world would soon be throbbing with the power of God.

The people may hinder a revival. It is unquestionably true that there is to-day in many places a dearth of conversions; and whatever the explanation may be as to the cause of this, it must certainly be true that in many cases it is due to the fact that the Church is too closely in touch with the world, and not enough in fellowship with her risen Head. Some one has said that the reason why the world does not join the Church is found in the fact that the Church has joined the world.

It is not necessary that we should be grossly inconsistent to lose our power both with God and with man. Paul wrote, "Come out from among them, and be ye separate, and touch not the unclean thing." The emphatic word in the text is "touch."

I remember, when a boy studying philosophy, I was told that you could not fill a man with electricity so long as he stood on the ground, for the electrical current would pass through him into the ground and be lost; but if you would allow him to take his position upon a stool with glass legs, glass being a non-conductor of electricity, as soon as he would touch the electrical current, instantly he would be filled with it to overflowing; but if, when he were in this position, he should reach out and touch a tree, or

bend over and touch the ground with one finger of his hand, the electrical power would immediately leave him.

Alas, it is because we are in some slight way in touch with the world that we have been shorn of our power, and God's work has been hindered.

I had preached for five days in a Western city with no apparent indication of victory, and I had made the request that I should be allowed to leave the city and turn my face towards another field which was white already with a harvest. One of the pastors asked me to tarry for a few days, for he felt that he knew the cause of the failure. He sought out in his office one of the prominent workers in the meetings, an old man who was a judge of one of the highest courts in the city, whose name was on the church books, but whose life was in many ways inconsistent, and he said to him, "Judge, I have heard these rumors concerning you. If they are untrue, I have come to support you; but if they are true, I have also come to give you a brother's sympathy and help." The old judge bowed his head in his hands upon his desk, sobbing so that he could not speak for a moment, and then said, "It is all true and more, and I am the most miserable man in the city." They bowed on their knees, and asked forgiveness of Him Who never turns away from any seeking soul. They came directly to the afternoon meeting. Just as I was on the point of pronouncing the Benediction, the old judge rose to say: "My friends, I have for a long time been a professed follower of Jesus Christ, but I have been an inconsistent Christian. I have hindered the work

of God, and stood in the way of this revival; and I rise to ask your forgiveness as I have sought it from God." There was no Benediction pronounced. The people, with one accord, passed by the judge to take his hand and speak a word of sympathy, and when the evening service came the power of God came upon the audience, and no less than fifty people accepted Christ as a Savior. It was the beginning of a work which meant five hundred souls at least for Christ.

The infidelity of the world cannot hinder a revival. The sinning of the unregenerate cannot stay the wheels of the chariot of Salvation. But the infidelity of the Church and the sins of God's children—these mightily hinder it. These are an almost insurmountable barrier.

## CHAPTER XIII

### REVIVAL TEXTS AND SERMON

#### *Texts with a Blessing*

THE following texts are submitted because God has set His seal of approval upon their use. If we are to have a genuine revival in the church, the church must always be addressed first in the message. For that reason the texts to be used in such meetings are written in their natural order. Special classes to be considered are here indicated with appropriate text for each.

#### *Texts for the Church*

“Rivers of water run down mine eyes.” Psalm cxix: 136.

“The hour is come.” John xvii: 1.

“Is it well with thee? is it well with thy husband? is it well with the child?” II.Kings, iv: 26.

“Thou canst not stand before thine enemies until ye take away the accursed thing from among you.” Joshua vii: 13.

“For the time is come that judgment must begin at the house of God.” I.Pet. iv: 17.

“What manner of persons ought ye to be?” II. Pet. iii: 11.

“But first gave their own selves to the Lord.”

II. Cor. viii: 5.

“A Castaway.” I. Cor. ix: 27.

“The Master is come, and calleth for thee.” John xi: 28.

“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” Luke xxii: 44.

“Salute no man by the way.” Luke x: 4.

“Tell His disciples and Peter.” Mark xvi: 7.

“Behold, we have forsaken all, and followed Thee; what shall we have therefore?” Matt. xix: 27.

“As a mighty man that cannot save.” Jer. xiv: 9.

“They might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.” Jer. xiii: 11.

“He that winneth souls is wise.” Prov. xi: 30.

“No man cared for my soul.” Ps. cxlii: 4.

### *Sermons on the Holy Spirit*

“Have ye received the Holy Ghost since ye believed?” Acts xix: 2.

“For the love of the Spirit.” Rom. xv: 30.

*Emblems of the Spirit:*

{ The Wind.—Acts ii:2.  
 { The Sun.—John i:32.  
 { The Oil.—John xxv:6.  
 { The Water.—John vii:38.  
 { The Result.—Acts i:8.

*The Full Blessing:*

{ One Baptism.—Acts i:5.  
 { Many Infillings —Acts ii:4.  
 { Special Anointings.—Luke iv.18.

“And, behold, waters issued out from under the threshold of the house eastward.” Eze. xlvii: 1.

### *For Women*

“Her children arise up, and call her blessed.”  
Prov. xxxi: 28.

“For how shall I go up to my father, and the lad be not with me?” Gen. xlv: 34.

“Heaven.” Rev. xxi: 21.

### *For Young People*

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” Eccl. xii: 1.

“Whoso breaketh an hedge, a serpent shall bite him.” Eccl. x: 8.

“The precious blood of Christ.” I. Pet. i: 19.

### *For Men*

“What wilt thou say when He shall punish thee?”  
Jer. xiii: 21.

“How wilt thou do in the swelling of Jordan?”  
Jer. xii: 5.

“What will ye do in the end?” Jer. v: 31.

“And as it is appointed unto men once to die, but after this the judgment.” Heb. ix: 27.

“I call heaven and earth to record this day against

you, that I have set before you life and death, blessing and cursing: therefore choose life." Deut. xxx: 19.

"For he found no place of repentance, though he sought it carefully with tears." Heb. xii: 17.

"Sin, when it is finished, bringeth forth death." Jas. i: 15.

### *For the Unsaved*

"How shall we escape, if we neglect so great salvation?" Heb. ii: 3.

"Put that on mine account." Philemon 18.

"What must I do to be saved?" Acts xvi: 30, 31.

"There is no difference." Rom. iii: 22.

"Except a man be born again, he cannot see the kingdom of God." John iii: 3.

"The Son of Man is come to seek and to save that which was lost." Luke xix: 10.

"But when he was yet a great way off, his father saw him." Luke xv: 20.

"Thou art not far from the kingdom of God." Mark xii: 34.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii: 3.

The unpardonable sin. Matt. xii: 32.

"He heard the sound of the trumpet, and took not warning." Ezek. xxxiii: 5.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." Isa. i: 18.

“A threefold cord is not quickly broken.” Eccl. iv: 12.

“And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin.” II. Sam. xii: 13.

“And we came to Kadesh-barnea.” Deut. i: 19.

“And he said, To-morrow.” Ex. viii: 10.

The following sermon is presented only that it may be an appeal to the Christian people whose eyes may light upon this page, that they may be stirred up to duty for the unsaved around them.

*Text: “No man cared for my soul.”* Psalm cxlii: 4.

This text ought always to be spoken in a minor key. I verily believe that when David sobbed it out in the cave it must have been after this fashion. There is probably no man in history whose life is so filled with real contrast as that of the writer of this text. We study him first of all, and behold he is a shepherd. And we turn over a very few pages of his history and he is transformed into a king. We study him again, and he has blackened the pages of Old Testament history with his sin. And we have but to read a little more and he is changed into a saint, charming us with his life and inspiring us with his message. We look at him from another view-point and he is a poet. The world has had little poetry that could outrank the psalms of David. And when we study him in poetry we are constantly confronted with the fact that he is a musician, and all the world has heard of the sweet singer of Israel. We look at him in one place, and behold, he is a pur-

suer and the hosts, of the enemy, run and cry and flee before him. We study him again and the scene is greatly changed, for he is pursued himself. And it is in this character that we study him in connection with the text.

The coast of the Dead Sea is very broken, and just here we find the Cave of Engedi with darkness so dense that a little way from the mouth of it you could not see your hand before you. It is here that David says, "I looked on my right hand and beheld, but there was no man that would know me. Refuge failed me; no man cared for my soul."

It is not my purpose, however, to take even a little of the time to speak of David's cry, except as it is known to be the real cry of the vast army of the unsaved who are to-day without God, and without hope in the world. And, alas, sometimes it would seem as if they have a right to say, no one seems to care.

This is all the more strange when it is known that we are not insensible to physical distress. I had just closed a noon meeting in the City of Detroit when we were startled by the cry of fire as the people hurried along the streets, and it was said that the great Edson Moore Building was in flames. One of my friends who witnessed the conflagration said that for some reason the fire appliances would not work. The elevator shaft was a seething mass of flame and the fire-escape was too hot for the men to attempt to escape by means of it. Those who were imprisoned in the upper stories came to the upper windows. They stood upon the stone casements of the windows and

shouted for help. They let themselves down and held on with their hands crying for help; finally, when none could be given them they let go their hand-clasp, shot down through the air, and striking on the hard stone pavement were instantly killed. And I remember when I made the announcement at night to a great crowd gathered in the Auditorium, that there were little children that night fatherless, and homes where the wives were sitting with breaking hearts, there did not seem to be a dry eye in all the building.

And yet, when we realize that all about us are men who are dead in sin, and lost because of their rejection of Christ, we seem to be unmoved and almost indifferent. And if you should say that the preaching in the church is quite sufficient in the way of an invitation, my reply is that the unsaved people do not think it so. I remember a gentleman who became a member of my congregation whom I knew to be unsaved, and to whom I one day made a visit, telling him that I had made up my mind that I would never allow any one to enter my church and stay there for any length of time without I gave him a special invitation to come to Christ. I told him of his mother's concern and of his wife's anxious thought for his salvation, and when I asked him to come to Christ, his face suddenly paled and the tears began to run down his cheeks when he said: "This is the first invitation I have ever had to be a Christian. I had just about made up my mind that no one cared for my soul."

1. Yet this needs a word of explanation on behalf

of those of us who are Christians, for in point of fact, the members of the church are not indifferent to the unsaved about them, but there are certain reasons why we have failed to speak, and failing, have given them the right to say in the words of the text: "No one cares for my soul."

(1) The feeling of unworthiness has often sealed our lips. We know how we have failed at the bar of our own judgment and realizing the critical spirit that those who are unsaved have, we have felt condemned in their presence and have been afraid to ask them to come to Him when we have so poorly represented him.

But let it be known by every Christian that if he counts himself unworthy his unsaved friend counts him absolutely inconsistent if he has failed to ask him to come to Christ.

I was holding a meeting in a Southern city, when a gentleman came to ask me to pray for his brother, who was a professed skeptic. "By all means," he said, "do not speak to him, but only pray." But I had already invited him to meet me in my room in the hotel, and when the business was transacted for which I had called him to come, I said to him, "Mr. B., if I could only tell you all that Christ is to me, how He has helped me in my home and in my whole Christian life, I could win you to Him; and I should like to give you a personal invitation to accept Him just now." I took his hand in mine, and he drew it away quickly and started for the door. As he went I felt sure that I must have made a mistake and that his brother knew the best. But when he had just at-

tempted to cross the threshold he came back, and reaching out his hand once more he said: "I want to thank you for your kindness. I have lived in the home of my brother, who is an officer of the church and in all the years of my life there he has never once asked me to be a Christian. They say that I am a skeptic and it is all but true because of what has seemed to be the indifference of my brother. I thought that 'no one cared for my soul.'"

(2) We sometimes fail to speak because we do not realize that those out of Christ are lost, but according to the Bible we certainly know that "he that hath not the Son of God hath not life, but the wrath of God abideth on him."

Mr. Moody tells the story of the mother who brought her baby into an eye infirmary in Chicago and said, "Doctor, there is something wrong with my baby's eyes." The doctor looked at them a moment and gave the child back to the mother with a solemn shake of his head and when she said, "What is it, doctor?" He said, "Your baby is going blind, and in three months' time he will be stone blind." Mr. Moody said the mother held her baby at arm's length for a moment, then pulled him against her and fell in a swoon upon the floor, crying, "My God, my baby blind." It is possible that we can sympathize with her in her grief. If while I speak the door should open and a messenger should come in to bear me tidings that one of my children had suddenly lost his eye-sight, and could never see me again in this

world I can understand exactly what I should do and how you would appreciate the depth of my sorrow. And yet, our Master has said it is better to be "Lame and halt and blind" rather than to be lost; and without Christ men are lost.

(3) We have an idea that men do not care to talk about their soul's salvation, and so our lips have been sealed. I have possibly the saddest testimony of anyone; I roomed with a man in college for almost two years; I was a student for the ministry and knew that he was not a Christian, and I never warned him once. At the close of my college course he said to me, "Why have you never asked me to be a Christian?" And when I told him that I thought he did not care he told me that that was the reason why he had chosen the room with me, that there had not been a day or a night that he was not willing to talk. And then, try as hard as I would to lead him to Christ, I failed. Another classmate won him and a little later going to his home in the South he was a victim of the yellow fever. He is saved to-day, but will never shine as a "star in the crown of my rejoicing."

The unsaved people do care, and they many times long for you to speak. There are special times when we may go to them.

(1) In the day of trouble. If ever you can find one whose heart is aching seek him out and tell him of Christ, who alone can give him peace.

(2) In the day of an awakening. If God is saving other people he can save your friend; it requires no more of the power of God to save five thousand

than to save one. And if He is saving one it requires all His power. So bring your friends to Him as He is "passing by."

(3) Whenever God says go, then go. I was walking down the streets of a Western city with one of the ministers when he stopped and said, "I've had a man on my mind for many days. He has not been in church for years, but for some reason I cannot get away from him. What would you advise me to do?" I gave him the rule that when God said go He was preparing the heart for the coming of his messenger. He turned about, and when he reached the house where the man lived, behold the man met him at the door and said to him, "Doctor I have been afraid you wouldn't come, and for all the day I have not left the house." In a few minutes they were on their knees in his library, and a little later the old man rose up saved. I was going through the Western country a little while afterwards and I read in one of the Chicago papers that this old man was dead. He was one of the principal merchants of the city. A little later I had a message from the minister in which he said that he was in the room when he died, that he sent a message to me because of the memory of the meetings, and then putting his arms about his neck he said, "I thank God that you came that day; if you had missed that day I might have missed Heaven." So this is the rule, if God says go, I beseech you do not tarry.

II. But we could change the text a little bit and it would be true,—the world does not care for your soul, it can give you money and honor and power, but your soul will starve with all of these things.

In one of his books Count Leo Tolstoi has given the story of the place in Russia where it was said that a Russian peasant could have all the ground that he would measure out from sunrise to sunset. And he tells how when the sun rose in the morning a peasant started on his journey after the land. He saw the waving trees in the distance and said, "They shall be mine." He saw the glisten of the lake beyond them and he said, "I will take that in." He saw the fertile plain just ahead and determined that it should be his own, but when he had gained these he lifted his eyes, and behold, the sun had gone beyond the meridian. Then he bent every energy to reach the starting place. The sun dropped lower and lower, but he reached the starting point just as the sun went down, and he gained it all. But Count Tolstoi says, that when they picked him up, he was dead. Whether this story be true or not, over against it ought to be written the text, "What shall it profit a man, if he gain the whole world and lose his own soul; or what shall he give in exchange for his soul?" The world does not care.

III. Satan does not care for your soul. He flatters and deceives until at last you are his prisoner and then he mocks you in your despair, and if when you feel the wretchedness of it all, you cry out, "Oh, wretched man that I am, who shall deliver me," your only answer is, his sneering one, and "there is no deliverance, neither in this world, neither in the world to come." And Satan doesn't care.

IV. But God cares. He cared enough to send His only Begotten Son to die for you, and then to send the Spirit of God to make His death both plain

and powerful. And Christ cares. He cared enough to "endure the cross, and to despise the shame" to give His life a ransom for you and for many, if only by means of His death and His glorious resurrection you might one day be saved.

And the church cares. Whatever may be said of individual churches, the church at large does care for the unsaved, and the day will come when all her money, her machinery and her membership shall be consecrated to a world-wide effort to lead the lost into the kingdom of God.

Possibly someone may read this and say, "What must I do then to be saved?" With all this concern for you the way of salvation is easy. God does not say, grow better, and finally you merit eternal life. He does not say, cut off this sin, or that, and you will be a candidate for my favor. He does not say, love Me and I will save you. One of my friends in the West, a Presbyterian minister, told me of one of his friends who had a little girl born deaf and dumb. The father was very wealthy and never would allow the child to be taken away from his home that she might be instructed. They had a kind of sign language they understood between themselves, but he would not allow her to go to an institution to be taught. He wanted to go to Europe at last, and his friend, the minister, suggested that he should take her to the great institution for deaf and dumb children in the city of J——. This he did, thinking only that they could teach her to talk on her fingers, never realizing for a moment that they could teach her to talk with her lips. But when the year's absence in

Europe was past, the child was told that on a certain day he would come after her, when with her little face pressed close against the window she saw him enter the grounds, she bounded through the door and down the steps and along the gravel way, sprang up into his arms, put her lips close to his ear, and said, "Papa, I love you." And my friend said, the father held her just a moment out at arm's length, and then fell from weakness on the ground. They picked him up and took him into the institution, and all the day long he sobbed and cried, "I have heard her speak, and she loves me."

But God does not say this to you. He only says, "Trust Me; believe on Me; fully accept Me;" and "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." God cares for your soul.

## CHAPTER XIV

### *The Parochial Mission of the Episcopal Church*

#### HISTORY

A SKETCH of the rise and progress of the Parochial Mission movement need not go back much more than twenty years. Prior to 1869, evangelistic work in this form had been carried on, with varying degrees of success, in different parts of this country and of England; but the impulse which was given by the great London Mission of 1869 may fairly be said to mark the beginning of what we may call an evangelistic era in the history of the Anglican communion. The way had been prepared through the prayers and labors of men like Robert Aitken and the priests of the Society of St. John the Evangelist. These men felt, with John Wesley, the need of some quickening power within the Church of England. They saw how the Parochial Mission had become a regular feature of aggressive work in the Roman Church. They noted the growth of the movement in France, from the early part of the seventeenth century, when it was inaugurated by St. Vincent de Paul, until the middle of the nineteenth century, when there existed committees of priests who devoted themselves entirely to this work. They saw

how whole communities were moved and stirred by the preaching of Wesleyan evangelists on the one hand, and Dominican and Redemptorist monks on the other. Was it not possible to use such effective instruments in the Church of England? They believed that it was; and the London Mission of 1869 was alike an answer to their prayers and a confirmation of their judgment. In that year, some sixty churches in the great metropolis began a general parochial mission.

From that time, the Parochial Mission has been a recognized institution in the Church of England. The Church of England Parochial Missions Society has a staff of over two hundred missionaries, all of whom, with one or two possible exceptions, are also engaged in regular parochial work. So firmly has the principle of evangelistic work taken root, that a brotherhood of mission preachers has been formed, to devote their whole time to this work. Men of all shades of opinion in the Church unite in advocacy of this movement. The bishops are a unit in its support, but notable advocates of the system are the Archbishop of York, and the Bishops of Rochester and Truro.

While the mother Church was thus active, her American daughter did not fold her hands. There were earnest men in this country who began to feel their way over rough places and through much darkness to safer ground and better light. As far back as 1869, during the session of the General Convention in the city of New York, an attempt was made to organize a society for evangelistic work. At

a meeting in Calvary Church, stirring words were spoken by earnest men—Bishops and Presbyters. It would seem that the angel who stirred the waters of England's Bethesda was troubling also the placid waters of America's healing pool.

One immediate outcome of the New York Advent Mission was the organization of the Parochial Missions Society for the United States. The Bishop of New York is President, and more than twenty of our Bishops are honorary Vice-Presidents, by virtue of their avowed approval of the work. We have a staff of more than thirty American missionaries—nearly all of them untried men before 1886; but we have had abundant verification already of a prediction made five years ago by Dean Church, of St. Paul's, London. "God will raise up from among yourselves, and from those whom you least expect, the right kind of missionaries to do your work." Under the auspices of the society there have been held some forty missions. In no case has a failure been reported. We should be ashamed to confess that any mission had completely satisfied our aspirations; but we have been blessed with a measure of success beyond our expectations. One extract from a letter from a clergyman, in whose parish a mission was held, will serve as a specimen of nearly all.

A presbyter of the Diocese of Chicago writes: "The results were not short-lived. Over a year has passed, and, while I looked for nothing remarkable or unusual, yet I can trace back much of the present spiritual life of the parish to that work. The men awakened then have continued faithful. Three of

those confirmed soon after the mission are now valued vestrymen. The meetings for men only which resulted in the organization of a chapter of the Guild of the Iron Cross, were the beginning of a good work among our young men; and in a class of thirty, which I shall present for confirmation in a few days, there are seven promising young men who are members of this Guild. The observance of Lent this year, so far as I can judge, is quite as satisfactory as it was last year, immediately following the mission. I mention this as an answer to those who say that a reaction is sure to follow a mission. That has not been the case with us."

## CHAPTER XV

### THE PREPARATION FOR THE MISSION

THE preparation for a mission is really more important than the work of the mission itself. This preparatory work cannot well be prosecuted unless certain conditions are favorable. There are some circumstances under which it is unreasonable to look for good results from a mission. A parish which, like the Church in Sardis, is in a moribund condition, cannot be revived by a mission. It lacks the power to work and to pray for a blessing, and the best efforts of any missionary in such a field will be futile.

It is not well to hold a mission in a parish where the rector has not been in charge for at least a year, and so had time to acquire a thorough knowledge of his cure in every detail. Disappointment is sure to follow if there be disaffection between pastor and people. A mission is not a "panacea for parish ill-health; it will not ward off a ministerial failure, it will not refill an emptying church." Indeed, if there be any root of bitterness it will be intensified rather than allayed, just in proportion as the people contrast the strength of the missionary with the defects, real or imaginary, of the rector. It goes without saying, that the sole object of a mission is to produce

spiritual effect ; and if there be any ulterior motive—any striving after a mere semblance of activity, any hope of bringing the rector into prominence, or of reaping material advantage by the renting of pews, or the lifting of a church debt—if there be any such aim or purpose, a blessing is impossible. Any untrue or sinister motives will be quickly discerned and discounted by the people. No mission should be undertaken unless pastor and people give themselves assiduously, with one heart and aim, to the work of spiritual preparation ; but a mission having been once agreed upon and appointed should not be given up. It should be made a point of honor to fulfill the engagement made with the missionary, who, in case of failure, may find it impossible to use his time and efforts in another field where he would have been gladly received but for his prior engagement with the delinquent rector. .

We will suppose that in any given parish the conditions suggested are favorable. There is no friction between pastor and people ; the wheels of parochial machinery run smoothly ; there is a Gideon's band of earnest, prayerful men and women ; congregations are fairly good ; baptisms and confirmations respectable in numbers ; every outward indication favorable. And yet, there seems to be a lack of spiritual power. The Church is not a centre of godly influences radiating throughout the community. The people lead correct lives, but there is a lack of point and definiteness in their aims. There is little spontaneity of action ; their Christian walk is one of outward conformity to the commandments, rather than a fulfill-

ing of the law in love. Their zeal needs quickening; there are many Marthas, but few Marys. Without the Church are large numbers who ought to be within. Ordinary means have been tried, but they have largely failed. Here is the place for the extraordinary agency of the Parochial Mission. In such a parish, the right use of the proper means is sure to produce good results. People have only to recognize and act upon a law which is invariable: that God accomplishes spiritual wonders, no less than natural effect, by means of human agencies. He does not need man's help, but He graciously permits us to be fellow laborers with Him. Who shall tell how much the gift of the Spirit at Pentecost depended upon the disciples' obedience to the command to tarry in Jerusalem until the promised Comforter should come? Who shall tell how many times of refreshing have been hindered because the people forgot to work and pray for a blessing? God is always ready to bless us; the prayer for the Holy Spirit is always answered, just when we ask it, just how we ask it, and in just such measure as we ask it. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." God is not only always ready and willing, but always eager, to save sinners. There is never a time when He will not crown men's efforts to advance that kingdom for which we daily pray. His love for sinners never cools; and He cannot give a stone when we ask for bread. Let men look into their own hearts, and then look out upon the whole groaning creation around them, and they will feel the need of

a blessing, such as the Parochial Mission may bring. The realization of the need is the first step towards praying aright for the consecration of baptized formalism among us and the conviction of open ungodliness around us. Very great things are promised to those who seek them in prayer. The greater works which the world is yet to see will be the result and reward of faith. If believers honestly pray that "God will raise up His power and come among them and with great might succor them," they have Christ's own assurance that that prayer will be answered. If these words voice the earnest yearning of only a faithful few in a community, the blessing will come. It is Christ Himself who says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

There are many deep mysteries about prayer. We ask for life and health, and temporal blessings, and God sometimes withholds them for our own profit. We make our plans and ask God's help in furthering them, but they come to naught, because His ordering is best. We may not see the wisdom or justice of His dealings with us now, but it will all be plain when we see no longer "through a glass darkly." But there are certain facts about prayer which are not mysteries at all. Just as truly as there is a God who hears the prayers of His people, the Holy Spirit is given to those who ask. Are there two earnest souls in any community willing to take God at His word, and to test His promise? "Prove me now," He says: "if I will not open you the windows of heaven and

pour you out a blessing, that there shall not be room enough to receive it." Are there "two or three" willing to take God at His word? Are they ready to come before Him with one heart and one mouth, and pray Him to "strengthen the things that remain, and are ready to die," "turning the hearts of the disobedient to the wisdom of the just," converting sinners, establishing the faithful, and restoring to darkened minds the light of His truth? The writer is no prophet; but if any two be agreed in this—these are Christ's own words, not a sinful man's—"it shall be done."

The first thing to be emphasized, then, after a mission has been decided upon, is constant, believing, earnest prayer. It is well for the pastor to gather a few of his best workers about him, state his purpose, and then together lay it before God. Then the mission has begun. Good fruit will already appear in the quickened devotion of these few. Then let a public announcement be made with the request for the prayers of all. It is well to have a form of prayer ready for distribution. These should be printed neatly on slips of convenient size, but they are not for promiscuous distribution. Any one who is earnest enough to pray will be earnest enough to come to the rector and ask for a copy of the prayer. By this very act, the person stands committed to use the prayer, and the rector has the great satisfaction of knowing who and how many they are who have promised to pray for the mission. This should be done from three to six months before the time appointed for the mission services to begin. During

these months, it is well to keep the matter constantly before the people by holding meetings fortnightly at first, and weekly afterwards, for united prayer. Let these gatherings be as informal as possible. If any feel moved to use extempore prayer, by all means give them full liberty to do so. Let there be perfect freedom, also, to speak as the Spirit shall give utterance. This interchange of thought may produce a contagion of holy enthusiasm.

As soon as the people have begun to pray they must be set to work. They must realize that they have something to do with the answering of their prayers. God has committed the ministry of reconciliation to sinful men, and the stewardship of His mysteries to earthly vessels. All believers are members of a royal priesthood, and each in his own way has something to do. He cannot relegate his work to any other; unless he does it, it remains undone, and just so far the purpose of God is thwarted. Every one must serve God in his own vocation and ministry, and do his part towards "preparing a highway in the wilderness for our Lord." To put each one at work, in his proper place, will require the best tact and wisest generalship of the rector; but he must give to every one some duty and responsibility. One of the first matters requiring attention will be the music. Some hymns must be learned and practised which are not in the Church Hymnal. The missionary's choice and wishes concerning these should be consulted and followed. Let as many volunteers as possible be enlisted. They need not all be good voices or trained musicians, but a good and skilful leader is

a necessity. A few solos and duets may often be practised and used with good effect. If helpers can be secured from other congregations, so much the better. The next step will be to organize the workers. Let the rector appoint a large executive committee, who must be in complete accord with him and with the missionary, and who shall have a thorough understanding, from the very outset, about plans and methods. This committee should be subdivided in some such manner as this:

1. A Visiting Committee.
2. A Choir Committee.
3. A Publication Committee.
4. A Finance Committee.

The visitors should be chosen from the most earnest of the workers. A map of the parish should be made and divided into districts. Each of these districts should be intrusted to two visitors who will go together into every house. Anything like condescension or a patronizing manner is of course to be avoided. Let the visitors leave cards of invitation, supplementing them with a few kindly words. If the people visited be members of some other religious communion, it is well to ask them to come on the strength of the help which their example and presence will give. Let such persons be asked, also, to remember the mission in their prayers. The reception which visitors will receive will not always be cordial; but in no case that has yet come to our knowledge have visitors been met with anything like

rudeness or insult. One incident, in illustration of this, may be mentioned. When it was determined by the rector of a large and important city parish that every house in the neighborhood should be visited, the congregation, at first, were startled.

Then lady visitors volunteered to go two and two to do the work. They were warned that they might be insulted, and were advised to ask the advice of their husbands, brothers or fathers before undertaking it. Not one of them flinched or resigned, and the result was that they were everywhere received with the utmost kindness, and, in some cases, gratitude. Some of the persons visited declared that this was the first invitation to come to church that had been extended to them in America. The services of men may also be utilized as visitors to distribute cards of invitation in stores, factories, shops, and even in billiard rooms and saloons. In one parish the rector and his assistant undertook this last duty themselves, and were everywhere politely received.

Some of the duties of the choir committee have already been noted. If the Mission Hymnal be used, a good supply should be ordered at once. The great majority of the people will prefer to have their own copies, and they should be furnished at cost, which being so low, puts them within the reach of nearly all.

Upon the publication committee will devolve much responsibility. Good business men should be chosen for this work—men who understand the art of advertising. It will be of immense advantage to secure the co-operation with this committee of one or more

persons connected with the press. The courtesy of editors should be used to the utmost limit short of imposition. Frequent local notices, a vigorous editorial by the rector, besides paid advertisements, should be inserted from time to time.

A liberal supply of tracts, such as are named in the appendix, should be circulated, and copies kept constantly in the vestibule of the church. They should also be left in good quantity in hotel offices, reading-rooms, counting-rooms, the post-office, banks and everywhere that they will be likely to be picked up and read. The members of this committee should be prepared at all times to give printed copies of the letters which the Bishop, missionary or rector or all of them, may have addressed to the people. They will see to it that well-displayed posters are hung in conspicuous places. This should be begun at least two weeks before the mission, and systematically and thoroughly carried out. Other means of advertising will occur to the committee but some forms for those already suggested will be found in the appendix.

The work of the finance committee will not generally be arduous. As far as possible, questions about ways and means for raising money should be kept in the background. Sometimes the vestry will feel justified in authorizing the expenditure of a given amount; sometimes a few individuals will assume all responsibility. In one case, a single member of the vestry gave the rector carte blanche for the expenses of the mission, and in addition demonstrated his interest by forbidding his agent to let

the opera-house, which he owned, for any entertainment while the mission lasted. Such cases, of course, are rare; so that the best encouragement for any people contemplating a mission is furnished by the experience of a parish which may be cited here. The rector appointed a finance committee with the distinct understanding that they were not to solicit subscriptions from any one. They were simply to receive, account for and disburse such free-will offerings as should be placed in their hands. No one was asked to pledge anything. No collections were taken. A box was placed in the vestibule of the church, in which voluntary gifts were deposited. The parish was one of between three and four hundred communicants in a city of some thirty-five thousand inhabitants. The total expenses were something like one hundred and twenty dollars, and the total receipts about two dollars more. The largest sum given by any one person was five dollars. Broadly speaking, there need be no anxiety, in any parish, on the score of expense. Any venture of faith, short of absolute presumption, will be abundantly rewarded. A mission need cost but very little; on the other hand, a large outlay may wisely and prudently be made. The main expenses are those of advertising and the entertainment of the missionary. To this must be added the missionary's traveling expenses, which, of course, will depend upon the distance which he is obliged to come. The missionaries of the Parochial Missions Society are strictly forbidden to receive any compensation whatever, or any present in recognition of their services. In general it may be said that no

parish, where there is a reasonable prospect of holding a profitable mission, need be deterred by any fear of expense. Wherever the experiment has been tried, so far as our observation extends, the people have surprised themselves by the generosity of their offerings. These different sub-committees should hold frequent meetings by themselves, and the whole working force should meet occasionally for mutual counsel and encouragement.

Is it superfluous to lay special stress again upon the necessity of constant prayer? Every one who can should work; but some who cannot work can pray. The absent, the sick, the disabled, the aged—let them all pray unceasingly, BELIEVINGLY, PREVAILINGLY.

## CHAPTER XVI

### CONDUCT OF THE MISSION

It is not intended in this chapter to lay down rules for the conduct of a mission so much as to describe the methods and plans which have been pursued with the best results. It is more in line with our purpose to tell what is done at a mission than how to do it. No one will understand the writer, therefore, as necessarily committing himself to every detail of method here noted.

The date for the opening of the mission being at hand, the missionary will seek a preliminary conference with the rector of the parish and such others of the clergy in the immediate neighborhood who may co-operate with him. An hour or more thus spent in prayer and counsel will have a telling effect upon the whole work of the mission. Supposing the mission to begin on a Sunday—as most missionaries prefer—it is well to have an introductory service on the Saturday evening immediately preceding. This will be attended mainly by the workers and the more earnest communicants. A simple form of service from the Prayer Book, such as will be found in the appendix, has been used with great acceptance and the most happy results. A few words of welcome

from the rector, and a stirring setting forth of the work by the missionary, will serve to get all "in tune," so to speak, for the real labor of the mission. It is at this meeting that the circumstances are most favorable for earnest, prevailing prayer that the Holy Spirit will bless the work undertaken. Here the people draw very near to God, and therefore nearer to each other. "Often at such times," says the Bishop of Rochester, "the sentence of the evangelist seems verified, 'A cloud overshadowed them, and they feared as they entered into the cloud.' And to the mission preacher himself that first meeting acts like the lifting of a curtain, or the thawing of a frozen sea between himself and the people he would serve. He feels that in some degree, at least, he has begun to win their confidence. They have looked each other in the face, and are no longer strangers. They will all go home to pray for him, and when the next day he stands up to deliver his first message, some of the seed, he is well assured, will fall into prepared and kindly hearts."

The usual order of services on Sunday will be varied as little as possible, but by all means there will be Holy Communion. No matter what the ordinary rule of the parish may be, there is no cogent reason to prevent the administration of this Sacrament on the Sundays during a mission. Whatever other variation there may be will be rather in the way of addition than alteration. Sunday afternoon is generally the best time for an address to men only. The week-day services will be arranged with a view to local circumstances and conditions, but it is a good

rule to have the regular offices of the Church whatever else may be done. The most rigid rubrician can find no fault with additional services after morning and evening prayer have been said. It is the invariable rule of the writer to do what the Church directs first, and then to take the largest liberty which is the reward of obedience. In his missions he insists upon having the daily offices, and endeavors, also, to observe a daily celebration. This rule has never been a hindrance, but always a help, to securing attendance at the other services. There may not be many at morning and evening prayer, but there are always the "two or three," and these are enough, not only to obtain their own petitions, but to represent their brethren, and so make their worship a parochial, as well as an individual, oblation. Morning prayer is followed, after a brief interval which may be occupied in singing, by an instruction on some point of Christian living or believing. Where the numbers in attendance warrant it, the form of discourse may be that of the sermon, but most missionaries find a colloquial style more effective, and some emphasize their position as teachers, rather than preachers, by remaining seated during the instruction. After a half hour's teaching a collect is said, the blessing given, and the people permitted to withdraw; but any who have questions to ask, or further explanation to seek, are encouraged to remain. There may be a little reserve at first, but the ice is soon broken, and "friend holds fellowship with friend." Of course there are dangers attendant upon this Socratic method of teaching, which only the missionary's

tact and judgment can avert. Foolish and irrelevant questions will sometimes be asked; some pedantic persons will put a statement into the form of a question to which there can be but one answer; others, who are of a combative temperament, will try to start a debate which is fatal to all spiritualizing influence. Moreover, it is just the opportunity which "cranks" and "the Lord's silly people" delight in, to air their pet hobbies. Such persons have to be managed kindly but firmly, and the missionary, if he be equal to his duties, will know how to control them. The possible dangers, however, are as nothing to the certain benefits of religious conferences like these. The plan is that followed at Northfield and elsewhere by Professor Henry Drummond of Glasgow.

An afternoon service, bright, short, and with good singing, is sure to attract the children, but let it be remembered that these lambs are to be fed as well as the sheep; they are to be instructed—perhaps converted—rather than entertained. Most of them are old enough to know what sin is, and all have need to know what they must do to be saved. When a missionary finds that he lacks the power to reach and to influence children, he had better relegate this part of his work to another. In the Church of England there are "children's missionaries," men whose whole work is in this line, and the value of their ministrations has been most amply attested. Very few can preach to children as Dr. Richard Newton did; but when more of the clergy are ready to work as he worked for the lambs of his flock, there will be more

of our children who will be fed with "the sincere milk of the Word."

The main service of the mission is at night. Evening prayer having been said in the afternoon, the liturgical portion of this service is very short. There should be nothing requiring responses or anything to make a stranger feel conspicuous. One passage from Holy Scripture, a few stirring hymns, and two or three collects, altogether occupying ten or fifteen minutes will be enough. Then follows the sermon; a plain presentation of some great truth to arouse the impenitent, the careless, or the indifferent. If these people can ever be induced to attend church, it will be during a mission. Properly directed efforts will bring them. The parish workers must realize that this is the time for their best work. Visiting must not be relaxed. Personal invitations must be pressed more earnestly. Ushers must be on hand to welcome strangers, and give them the best seats. A large placard, with the order of services, in front of the church, may well be replaced by a transparency and an electric light at night. In a city, "dodgers" should be handed to passers-by, within a radius of several blocks, for an hour before the service, inviting all to attend. Sometimes a portion of the choir will sing mission hymns in the vestibule for twenty minutes before the service. Any method is right, which is not wrong, to reach those wandering sheep and "compel them to come in." If they will not come to us, we must go to them. We are Mahomet; they are the mountain. Missioners differ as to the most effective hymns for evangelistic services.

Some confine themselves to the Church Hymnal, with an occasional voluntary, perhaps, from any source, by a solo singer. The general testimony is, however, that for the peculiar work of the mission, persons are influenced, who might not otherwise be reached, by a particular class of hymns. Such collections have been published, both in England and America, and a most judicious compilation is that of a committee appointed by the Parochial Missions Society for the United States, published by Biglow & Main, 76 East Ninth Street, New York. But to return to the mission service. The sermon ended, a hymn is sung, during which those who cannot remain half an hour longer are asked to retire. Then follows that which needs the most explanation, but is the most difficult to explain—the “after-meeting.” It is the most flexible, and therefore the most variable, appliance of the mission. Hardly any two missionaries use it in precisely the same manner.

One aim, however, is always prominent—to bring the truth home to individual hearts and consciences. The manner, rather than the matter, of preaching is changed. The missionary may lay aside his surplice and go down into the aisles. He may stop and utter a brief and fervent prayer upon his knees; or he may ask the choir to interject a verse of a hymn. He will use pointed illustrations or relate telling incidents to elucidate his message. Sometimes during this after-meeting, there is intercessory prayer for all sinners, and especially for those for whom requests have been sent in. These requests may be read, silence observed for a brief space, and then all unite in saying,

“We beseech Thee to hear us, good Lord.” Some missionaries approach people in the pews, and pray with them then and there. This is Mr. Aitken’s method. Most American missionaries, however, pursue a different plan. Usually no one is approached personally during this after-meeting. Many persons will resent being made conspicuous in this manner. The after-meeting, therefore, is closed, and what may be called a second after-meeting is begun. The missionary has asked all to retire who do not wish to speak to him on the subject of personal religion, or who are not willing that he should speak to them. This gives him a perfect understanding with those who remain. He has no “anxious seat” or “mourners’ bench;” he has used no unseemly constraint; he has resorted to no questionable device to bring these people to him, but here they are—a number of inquirers, few or many, with whose eternal welfare he must deal. Some can be satisfied easily—a few words will suffice; others will need a longer interview, and the missionary will appoint an hour to meet them individually, or perhaps he will have some judicious helper, clerical or lay, at hand, who will be competent to furnish the needed counsel at once. The experience of missionaries everywhere is singularly alike in this particular. At first very few remain—sometimes none. “Well,” says Bishop Thorold, “why be disappointed? All hearts are at the Lord’s disposal, and as soon as it seems to Him that you can help them by their coming to you, be quite sure that they will come. For as the week goes on, and the opportunities are fewer, and the impression

deepens, and the arrows wriggle in the heart, they do come, they must come, first one, then another, until the general and sudden thaw is like the breaking up of the ice in some Arctic river." The writer has often had none remain until the middle of the mission; but after that the difficulty has been how to deal with so many.

The most delicate, the most trying, and albeit the most important work of the Parochial Mission is the individual dealing with souls. The missionary is known to be in the Church or Sacristy at certain hours to give spiritual counsel to those who come to Him. The question is often asked: "Does this mean confession?" Plainly, yes. Very often it does. But it does not mean the confessional. Sometimes an anxious inquirer will lay bare his inmost heart and tell the missionary some dreadful secret, or acknowledge some hidden sin, the burden of which is intolerable. Sometimes he will own to an evil habit or a perverted mind, and ask, "Who shall deliver me from the body of this death?" Sometimes an active Christian whom everybody calls a saint will own to the neglect of prayer, or the cherishing of malice, or a spirit of unbelief. The missionary is sent especially to just such souls. He is God's appointed steward, commissioned to "loose them from their infirmity." As a priest, he is charged with two blessings—one of pardon and one of peace. Before he can say "Go in peace," he must say, "Thy sins be forgiven thee." If a priest may say to a thousand souls, "God pardoneth you," he may say to a single soul, "God pardoneth thee." This is what every

missioner does. Mr. Moody would do the same thing. It may be confession, but it is not the confessional; it may be absolution, but it is not penance. Some missionaries may prescribe a set form of auricular confession and press it more strongly than most of us deem to be either wise or scriptural; but let each servant stand or fall to his own master. The confessional is not inherent in the Parochial Mission any more than it is in the Church. Some missionaries employ it, but so do some pastors.

One result of the private interview with the missionary is the taking of some special resolution, made kneeling at the altar, witnessed by the missionary, signed in his presence, and by him commended to God. Restitution to the wronged, apology to the injured, renewed consecration of time, money or work to God's service, reconciliation with those estranged. These are some of the resolutions made and kept by those who have been reached in the Parochial Mission. As has been well said: "This personal heart-work is the very essence and substance of an efficiently conducted mission; and a mission without it would be like casting the net into the sea, and never drawing it to land."

There seems no better place than this for one suggestion. In the kindness of their hearts, the people of a parish, where a mission is being held, will vie with each other in bestowing upon the missionary the most generous hospitality.

There is a good side to this no doubt. It does serve to promote good feeling. But after much thought and a somewhat extended experience and

observation, the writer is constrained to offer a caution against it. A missionary cannot go from the natural and lawful merriment of a tea-party to the solemnities of an evangelistic service without serious danger, if not positive detriment, to his work. While conducting a mission, he is in retreat; it is much more in line with his work to repress, than to cultivate, his social instincts. It is often embarrassing to decline; in some parts of the country people feel positively hurt unless the missionary will, as they say, "break bread" with them; but the general principle holds good—that the missionary should be suffered to order his time and movements according to some fixed rule which ought not to yield to a dinner or a tea. The writer is speaking for others as well as for himself, and pleading for the best interests of the work, when he counsels rectors and people to avoid this, as well as all other merely social engagements, during the mission.

This chapter will close with one more quotation from Bishop Thorold: "It will sometimes happen that just when a mission is beginning to tell, the time appointed for it is over, and the net filled with fishes is in imminent risk of not being drawn to land. In such a case let no cast-iron rules, as to the proper length of a mission, for one moment interfere with the steady prosecuting of it for so long as may seem desirable. Two or three days more may be of all the importance in the world."

## CHAPTER XVII

### AFTER-WORK OF THE PAROCHIAL MISSION

THE last night of the mission may be said to be the beginning of the after-work. It differs from those preceding it, in that it focuses results. The rector, with the aid of the missionary, has learned how many have been influenced either to begin a Christian life, or to reconsecrate themselves to greater devotion and more zealous service. Some, who have been content with merely passive Christian living, will volunteer to undertake some church work. Recruits will come into the ranks of the various guilds and societies. Some will seek systematic and regular instruction in Holy Scripture. Some will give in their names as candidates for baptism or confirmation. Lapsed communicants will seek restoration. Doubters will look for enlightenment. These results will be known, at least, in part, at the end of the mission, and the rector will announce, as an occasion of thanksgiving, on the closing night, the nature of some of these fruits which come in answer to the prayers of the faithful. The next day, perhaps, the missionary leaves the neighborhood. Is the mission over? It has just begun. Now comes the rector's great opportunity, but awful responsibility. The

pilot has left the ship and the captain takes charge. Everything is in the rector's hands. The people have been with him on a mount of transfiguration; but suddenly, when they look about, they see "no man any more, save Jesus only with themselves." They must leave the blessed fellowship and glorious vision of the mountain-top, and descend to the dead level monotony, the surging crowd, and the unseemly wrangling of the crowd below. It is a critical time. The air is full of greedy birds, ready to swoop down and devour up the seed that is sown. The sheep are gathered, but not yet safely folded. The shepherd will feel that he needs a hundred eyes and ears and hands and feet. All the wisdom and tenderness and love in his nature must be exercised under the sanctifying influence of the grace of God. He must know now, if never before, what it means for a good shepherd will give his life for the sheep. The people must see that the mission has been a blessing to him. Unless they feel that the ardor of a new baptism of fire is glowing in his heart, their own quickened energies will soon return to the old torpor. Classes for instruction, adapted to beginners, as well as to those more advanced in the Christian life, must be organized. Some kind of work must be found or made for all. Guilds and societies must be modified, or perhaps instituted, to meet the new conditions. Personal counsel, according to individual needs, must be freely given. The work to be done is simply boundless, and the rector who is not prepared to do it, in the name and strength of Him by Whose might he can do all things, had better not have had the mis-

sion. If he neglect that work, he must expect to find that of many souls for whom he must give account, it shall be said that their last state was worse than the first. One way to prevent the baneful effects of a reaction is for the rector himself to give the evening services, after the mission, an evangelistic character. Let him do this for a time, at least. It is not necessary, nor often expedient, to multiply the services; but let him supplement his Sunday evening sermon with an "after-meeting." Do not throw aside the Mission Hymnal. Very hallowed associations are connected with some of those melodies, although their musical excellence may not be of a very high order. Let the people know of convenient times and places to meet their pastor for prayer or sympathy or help. A real mission must be a very long one. It will not end until eternity replaces time, and faith gives way to sight, and labor to refreshment. Let the work be prosecuted in this spirit, and soon the faithful parish priest will realize one of the most comforting and blessed rewards that can come to any steward of the mysteries of God. He will find Aquilas and Priscillas, "fellow-helpers in Christ Jesus," who, being themselves converted, will be ready to "strengthen their brethren." Those who began by inquiring "What must I do to be saved?" will now ask: "What may I do to save others?" One Greek word, which we render, "minister," in Acts xxvi: 16, *canpétns*, which is literally an "under-rower," one who acts under the authority of the pilot—a common sailor; and it is still more suggestive that one of the words which is six times rendered

“Preach,” in the New Testament λαλέω, literally “to babble.” While the priest’s lips should keep knowledge, does not He who “out of the mouths of babes and sucklings hath perfected praise,” bless the “babbling” of an “under-rower,” and make it the preaching of His Word? Does any one who knows the work of Jerry McAuley need any other answer to this question than the mention of his name? Or if this be a shock to “good church-men,” it will serve our purpose just as well to recall that other “under-rower,” who would not have shrunk from pulling in the same boat with Jerry McAuley, the Earl of Shaftesbury.

The Parochial Mission will do its best when we know how to use the tongues as well as the hands and the dollars of the laity. Until that time comes we may not hope to reach the masses by the Parochial Mission or any other instrument. When we preach as the Pentecostal Christians preached, we may live as they lived, and evangelize as they evangelized. If the masses are without, what wonder? Does not God know, can we not see, that there is no place for them within? What should we do with them if any great numbers from the haunts of poverty and crime were to throng our churches? How should we meet these our brethren? With a ring and the best robe? There is a grim satire in the very thought.

The “spirit of the age” may be dead against what has been advocated. Be it so. It may be all the more the Spirit of Christ. It may be chimerical to hope that anything will ever bring many Christians to

such a mind and temper as that suggested. It may be Quixotic to believe that such a time will ever come. Be it so. It is the only hope, the only faith, in which we may have any sure confidence that the Lord "shall see of the travail of his soul and be satisfied."

## CHAPTER XVIII

### CATHOLIC MISSIONS

THE holding of special missions for the reaching of those not identified with the Catholic Church has the sanction and support of the Church and the cordial sympathy and help given the missionaries by authorities may well rebuke the Protestants oftentimes because of their lack of sympathy not only but their positive opposition to revivals or missions.

Yet while emphasizing the work of the missionary, the Church most clearly states that every Priest is to be constantly seeking for souls. A clear statement of this fact is presented in an article written by Rev. Walter Elliott in *The Missionary*.

Sometimes we hear things said which indicate a doubt as to the capability of diocesan priests for missionary work with non-Catholics. The parish clergy are often supposed to be, by both training and temperament, unfitted for addressing non-Catholics in public. As to training before ordination, there is no essential difference between that of a missionary and that of a parish priest. Both are to be Catholic priests and must be similarly educated; God has made the entire priesthood apostolic. Zeal for souls is its fundamental trait.

Every priest by the sacrifice of the Mass is at least a missionary of prayer. He cannot say Mass without daily renewing his offering of himself with his great High-Priest for all the faithful, living and dead, and for the sins of the whole world. There are not two kinds of Mass, one for the missionaries and the other for the parish clergy; and as it is the Mass that makes the priesthood, the same is one and indivisible.

Hence, with the utmost propriety our parish priests in America and England and Canada and Australia are called "priests on the mission," and no missionaries to the heathen can show more devoted zeal than is often found among our clergy engaged in the "ordinary" care of souls—if the care of immortal destinies can ever be called an ordinary vocation.

Of course we would not say or hint that there is no special grace and vocation for community priests, or that the Church of God could dispense with their services; above all, in the making of converts they have a place second to none. We would not abate in the least degree from the high estimate of them universally entertained. But it is necessary to duly appreciate the office of the bishops and their priests, no less in the making of converts than in the daily care of the whole flock of Christ.

The parish clergy are the greatest part of the standard priesthood of God's religion. To them the mass of the faithful look for everything, except confirmation from the bishop and the very infrequent spiritual exercises of a "mission," itself an auxiliary

work in every meaning of the term, calculated to deepen the waters of the stream of grace which flows unceasingly through the divine channels of the parish organization. The best mission will hardly save a parish served by an incompetent resident priest; on the other hand, an efficient resident priest can entirely save his parish in spite of unsuccessful missions, though much more easily with the aid of a good mission given once in several years.

And as the training and the inspiration of the priesthood are one, whether for religious or diocesan priests—the sacred learning and the all holy sacrifice being identical, the Gospel and the Mass being one—so is the priestly heart one, that heart that throbs with love for the “other sheep.” If a parish priest is equal to his vocation, he never forgets non-Catholics in his ministrations, he never forgets any immortal soul within his reach. He stands for Christ, and with Him he often says to himself, “Other sheep I have who are not of this fold; them also must I bring.” He always has at least a few men and women under instruction, he always knows a few others who are half converted and whom he cultivates and finally will bring in. *Da mihi animas* is the universal priestly motto; Give me souls is the prayer always uttered by the sacerdotal heart. Let a priest but feel that noble thirst, and he becomes in time the strongest character, the ruling spirit in his town, and is as masterful to save non-Catholics as to make perfect the lives of Catholics.

The great vow of the priesthood, linking earth to heaven in priestly sanctity and making of the men of the altar heroes of Christian self-denial, makes

them true orators also by cleansing their lips and hearts with the fire of holy mortification. No speaker can compare with him who has learned the art of persuasion from the Teacher of the tabernacle. The uses of this highest training are expended currently by the parish clergy upon the faithful, both in the confessional and from the pulpit, as well as in the sick-room and by private admonition of sinners. But there is an unexpended surplus of convincing force in every priest's heart, that divine depositary of God's treasures. Let him use it upon non-Catholics, and in order to do so more efficaciously, let him notify his people that their priest is at the service of their separated brethren, not to hammer them with abuse but to draw them gently along in the odor of the ointments of the Divine Bridegroom.

Every one knows that when God's priest speaks of God it is a different thing from any one else's speech about God: it is the lion-voice calling to penance and shaking the desert of the human heart, or it is the mother-voice appealing to the wayward child, enticing it to a return of love. The voice of a Protestant minister is too often the shout of a fanatic or the babble of a worldling, and it is never more than that of one who has not been sent. Our Catholic priests are sent of God the Holy Ghost to win souls, and they have His approval in every word they say for truth and virtue.

Low views of the vocation of the parish priest hurt the missionary spirit. A limited horizon of usefulness and a petty ambition to pick up the pennies and show a well-balanced account to the bishop, this and only this, is sometimes set as the end of sacerdo-

tal energy. Pennies and the getting of them have, let us admit, much to do with God's work, because that work must be properly housed in church and school and freed from debt. But the family of God is before his house; souls are to be got as the main work, and every other work must help this one on or fall into the black list of vain works.

As an illustration of what may be accomplished by individual effort and how missions may be started, the following illustration is given, it is certainly suggestive for every Christian, who would be used by God to save the lost:

"Mrs. — is now comfortably married. She was born and brought up in a Western town where there were but few Catholics, and they of the humbler sort, and no Catholic church. Her parents were the one Catholic family of any social distinction in the whole county. Among the non-Catholics of the town there was considerable wealth, a very great reaching out for society refinements, and a remarkable ignorance of the teachings of the Catholic Church, as well as an abhorrence of all that she stood for.

As a girl Mrs. — was sent to a convent school in a distant city, but when she came home for her vacation and after she was graduated she was made to feel the isolation of her position as a Catholic, while at the same time she marvelled at the rooted prejudices and strange misconceptions her lady friends had concerning the Church. So she determined as soon as the opportunity offered to cause the truth to be taught among her towns-people.

She now is comfortably married and has at her command some money, so she determined to begin an apostolate in her native town. She secured the tax-list of the place and sent it to the Catholic Book Exchange, with instructions to mail a couple of leaflets explanatory of Catholic doctrine to each name on the list successively for a decade of weeks. While the leaven of these truths was creating a ferment she arranged for a non-Catholic mission in the opera house.

The missionaries "billed the town," saw the editors of the local papers, and then opened the doors to the crowds. They did come. They did ask plenty of questions. They did display considerable interest.

In a week the mission was over, and the missionaries had sowed the good seed and left for other fields. Rumor has it that many are still wondering where they got such false notions of the Catholic Church, and others are inquiring more deeply into Catholic doctrine; others have been so deeply impressed that they are determined not to drop the matter just here.

This is the simple story of how that non-Catholic mission came about, and what the results of it were.

In order that a mission may be before us, we have taken from the "Catholic World," the monthly published by the Paulist Fathers in New York City, the account by Rev. Walter Elliott, C. S. P., of a mission which was certainly not only a success, but most suggestive.

## CHAPTER XIX

### THE STORY OF A [CATHOLIC] MISSION

WHEN the time came for a mission in St. Paul's parish, New York City, the Fathers were naturally anxious to make it a thorough one. We felt that no change in the old style of mission, as far as the main features are concerned, would be beneficial. To preach the end of man, and to tell how man's soul is wrecked and saved, must ever be the purpose of a mission. Now, the Exercises of St. Ignatius most perfectly methodized the meditation of these eternal truths, and St. Alphonsus, prince of modern missionaries, most perfectly fitted them to the wants of the people. So the old mission stands as the new one and the best one.

But yet a mission is capable of progress in its adaptation to novel conditions of the people, and its grasp of new opportunities for general good, such as the use of the press and of other means of advertising. Thus, the best mission is the one which reverently preserves traditional methods, while eagerly seeking new means of making them more efficacious.

St. Paul's parish being typically urban in its character, a thorough-going visitation was necessary. The people of city parishes enjoy but a minimum of

that powerful means of grace, personal acquaintance with the parish clergy. "I know mine and mine know me" can only be said by the city pastor in an official sense. Hence many souls are lost for want of personal care; hence the sacraments are too often but oases in a desert of vice—a yearly or half-yearly breathing-time in an otherwise habitual state of sin. The visitation of the parish for the purpose of hunting up hardened sinners and of interviewing every man and woman on religious matters, and (something very important!) to be interviewed in turn, is a prerequisite for a spiritual renewal like a mission.

The missionaries spent many days, and especially many evenings, before the opening Sunday in the visitation, often returning several times to the same family. During the earlier weeks of the mission the names of obstinate sinners were constantly being handed in, and these were sought after again and again, with the best results. In a word, the Apostolate of Shoe-leather preceded that of the living word in the pulpit and the sacramental word in the confessional. We think that the visitation was the most potent cause (apart from the unseen and uncalculable influence of divine grace) of the great success of the mission. It set everybody talking, it brought the priest into every family, it was an offering of some extra hard work on the part of the clergy and of practical zeal on the part of the devout laity.

At the same time as the visitation began the help of the Apostolate of the Press. The subjoined card was distributed personally by the Fathers during their excursions through the parish:

## A FOUR WEEKS' MISSION

WILL BE GIVEN IN THE

*CHURCH OF THE PAULIST FATHERS,*

Beginning Sunday, Jan. 9, and ending Sunday, Feb. 6.

Opening Sermon at the High Mass, Sunday,  
January 9.*ALL ARE INVITED.*EVERY PARISHIONER IS EXPECTED TO ATTEND AND MAKE THE  
MISSION.

1st week, beginning January 9, for the MARRIED WOMEN.

2d week, beginning January 16, for the UNMARRIED WOMEN.

3d week, beginning January 23, for the MARRIED MEN.

4th week, beginning January 30, for the SINGLE MEN.

HOURS OF SERVICES.

*Night Service* at 7:30 P. M. Instruction, Rosary, Sermon,  
and Benediction of the Blessed Sacrament.

MORNING SERVICES.

5 A. M. Mass and Instruction.

8 A. M. Mass and Instruction.

*Important Notice.*—On Sunday, January 16, the first Mass  
will be at 5 o'clock instead of 5:30, and so continue  
every Sunday until further notice.

## A MISSION TO NON-CATHOLICS

WILL BE GIVEN DURING THE WEEK

Beginning Sunday, February 6.

Services every evening at 7:30.

## PRAYER.

O Lord Jesus! who didst suffer and die upon the Cross for the redemption of all mankind, we beseech thee to look down with Thy tender eyes of pity upon all the members of this parish. Send down Thy Holy Spirit into the hearts of all—that the good ones amongst us may become better, that the sinners may be converted, and that the careless and indifferent may be enlightened, so that all may be prepared for the coming of Thy missionaries, and that there will be a complete and thorough outpouring of Thy Holy Spirit amongst us all.—*Amen.*

## NON-CATHOLICS ARE INVITED TO ATTEND THE CATHOLIC MISSION.

We earnestly ask every member of our parish to take the interest in the Mission that it deserves. It appeals to you especially, for it concerns your soul. *Behold now is the acceptable time, now is the day of salvation.* It appeals to you because of the love you should have for your neighbor. Catholic and non-Catholic are your neighbors. Urge them to make the Mission. The best thing you can do for the New Year is to make the Mission yourself and try to get your friends to make it.

Many thousands of these invitations were thus handed around by the priests themselves, and were soon everywhere in the hands, the pockets, and the prayer-books of the people. Meantime, of course, carefully framed announcements were made at all the Masses for some Sundays beforehand and public prayers were offered. The monthly parish *Calendar* contained extended and thoughtfully-worded exhortations, and the daily papers were induced to print brief notices. A big sign was fixed above the main entrance to the church, changing from week

to week, and attracting the attention of the ceaseless tide of humanity surging about the corners and upon the platforms of the adjacent elevated railroad station—a fact which accounts for many who are not parishioners making the mission.

The division of the exercises into four weeks was a necessity. Each week the church, great as it is, was filled twice every day, at 5 A. M. and at the evening service.

The grand total of the four weeks' mission, including children, was over 13,000; indeed it went considerably beyond that number if we count those who straggled in to the Sacraments during three or four weeks after the close. The count was entirely accurate, each of the penitents, exclusive of "repeaters," receiving the Paulist Remembrance leaflet, by which means the totals were computed. We give herewith a copy:

Put this in your Prayer-Book and keep it as

## A REMEMBRANCE OF THE MISSION

OF THE

PAULIST FATHERS.

O MY SOUL! never forget those happy days when you were so sincerely converted to God. Never forget the promises you then made to God and your Father Confessor.

O SACRED HEART OF JESUS! burning with love for me, inflame my heart with love for Thee.

O MARY! obtain for me the grace to persevere in my good resolutions.

## THE LAST WORDS OF ADVICE

GIVEN AT THE MISSION.

I. *Be careful to say your morning and evening prayers;* for prayer is the key to the treasures of Heaven. "*Ask, and ye shall receive,*" says our Lord.

II. *Often call to mind that it is appointed for you ONCE TO DIE*—you know not when, nor where, nor how; only this you know: that if you die in mortal sin, you will be lost for ever; if you die in the state of grace, you will be happy for ever.

"*In all thy works remember thy last end, and thou shalt never sin*" (ECCLUS. vii).

III. *Never neglect to hear Mass on Sundays and Holy-days of Obligation.* By uniting our hearts with all the faithful in offering up the great Sacrifice of the Mass, we offer, 1st, an act of infinite adoration to God; and 2d, we bring down upon ourselves the choicest blessings of Heaven.

*A dark cloud hangs over the Catholic family that neglects Mass.*

IV. *Be careful about what you read,* for bad reading is poison to the soul. Provide yourself with Catholic books. Take a Catholic newspaper.

V. *Remember that a man is known by his company. Keep away from the saloon.* Beware of the familiar company of persons of the other sex. Remember what you promised at the Mission, and fly from the danger of sin; for "*he that loveth the danger shall perish in it*" (ECCLUS. iii).

VI. *When you are tempted by bad thoughts,* say quickly, "JESUS and MARY, help me!" Then say the Hail Mary till you have banished the temptation. Remember that GOD sees you at every instant.

VII. *If you are so unhappy as to fall again into sin, be*

*not discouraged*; quickly beg pardon of God, and seek the first opportunity to go to Confession, and start again in a new life.

*“He that shall persevere unto the end, he shall be saved”*  
(MATT. x).

VIII. *Go to Confession and Communion once a month*, if possible; at least never allow *three months* to pass without approaching these Sacraments. By Confession our souls are cleansed from sin, and strengthened to resist temptation. By Communion our souls are nourished by the Sacred Body and Blood of JESUS CHRIST.

*“He that eateth Me, the same also shall live by Me”*  
(JOHN vi. 58).

#### A PRAYER FOR THE CONVERSION OF NON-CATHOLICS.

O Lord Jesus Christ, thou Good Shepherd of souls, we beseech thee to grant us the grace to be missionaries of thy holy Faith; that our conversation may be so instructive and our behavior so edifying that thy lost sheep shall be led to hear thy Church, and be brought to the unity of the one fold and the loving care of the one shepherd; who livest and reignest for ever and ever. *Amen.*

*Our Father, Hail Mary, Glory be to the Father.*

The attendance was something wonderful. The women, married and single, edified us greatly by their punctuality, their patience in standing—as hundreds did during the entire service—and their zeal in bringing sinners. The married men, in some respects, carried off the prize. Their numbers naturally fell short of the single men, but their attendance was more punctual, especially in the early morning, and their attention to the sermons and instructions very gratifying. Much of this is accounted for by the working Holy Name Society,

whose membership, strictly practical, passes nine hundred men, mostly married. That large number of aggressive Catholic men was more than enough to leaven the whole lump of twenty-four hundred who received the sacraments that week. We all know that the best and worst men in every parish are married men; in this case the best easily carried the day against the worst, thanks mainly to the Holy Name Society.

Yet, somehow or other, we felt that the young men bore away the palm. There is more show in their piety, even—or perhaps especially—when it is new born. Their temptations are stronger, their wisdom is smaller, their vanity is more silly; hence, as they fall below other classes in incentives to good, they are more deserving of praise for their penance. Their week filled the souls of the missionaries with consolation.

The dispositions in the confessional were excellent—on the part of sinners, deep sorrow for their sins and entire readiness to take practical means of amendment of life; on the part of the good people an unfeigned purpose to struggle forward to Christian perfection. Against the proximate occasions of vice, so very common and so very enticing in our cities, penitents spontaneously made the necessary promises. One of the best fruits of the mission was the handing in of over 2,500 signed promises of total abstinence; eight hundred of these were made by the young men alone. The sermon on intemperance was preached Wednesday or Thursday night of each week, and a card given to each person present; this

was a total abstinence promise for a specified time, and was to be signed and kept at home; but a coupon was attached, bearing the name and address of the signer, and was handed in to the missionaries as they went through the church collecting them, the evening after the temperance sermon. In this way a blow direct is delivered against the dominant vice of all city parishes, and it is effected without undue pressure, the signing being done after giving time to think and pray and advise with the "home authorities." The following is the card:

## Total Abstinence Promise

MADE

At the Mission given by the Paulist Fathers

IN

**Church of St. Paul the Apostle,**

NEW YORK, JANUARY, 1898.

*For the love of God and for the good of my soul, I promise to abstain from intoxicating drinks.*

Name.....

For..... years.

This card was used with all classes, married and single, sober or intemperate, some for cure, others for preventive, and all to help on the good cause of

temperance, to create an aversion for convivial habits, and to antagonize one of the deadliest foes of the church in our country, the saloon. On the reverse side of the card was the following:

#### A's REASON.

I feel that by making this promise I can encourage others, who may need it, to do the same.

#### B's REASON.

I have noticed that those who make and keep such promises are better Christians, have better health, longer life, and pleasanter homes than habitual drinkers.

#### C's REASON.

I cannot afford to be constantly drinking. I have a family to support, and they need all I can earn.

#### D's REASON.

I must do some penance for my sins; such self-denial is pleasing to God and meritorious for me.

#### E's REASON.

I am afraid of giving scandal to my children, or to others; should any one by my example become a drunkard, what could I answer in the day of Judgment?

#### F's REASON.

Drunkenness is a great cause of sin, cruelty, and crime; I intend to avoid even the occasion of it.

#### G's REASON.

Once I was a victim of the drink habit. I am resolved never again to submit to its slavery.

#### H's REASON.

When the demon of discord caused by drink enters the house, the Angel of Peace departs. I prefer dwelling with the Angel of Peace than with the demon of discord.

Many new members joined the temperance societies of the women as well as of the men, recruits being enrolled, however, only after the mission was over, lest brittle timber should be put into the good ship. Over three hundred members were added to the great Holy Name Society, and large additions were made to the League of the Sacred Heart and the Sodality of the Annunciation. Meantime a class of grown-up persons was formed for confirmation, and Bishop Farley administered the sacrament to more than two hundred. Thus the Catholic mission was a signal success.

Let us do justice to those who mainly caused it—the practical Catholics of the parish. When appealed to to be missionaries with us, to pray and to work as sent by God to save sinners, they took us at our word. They beset sinners with every form of spiritual attack and gave them no rest till they surrendered and came to the services. Even Protestants helped. These saw the big sign or read the press notices which we managed to have inserted in the city dailies, and chaffed their Catholic friends, not all in joke either, about attending to their religion. Two Protestants working down-town with a “hickory” Catholic of the parish saw the sign, and one of them said: “If I were a Catholic I would show my appreciation of my religion by going to that mission.” The other Protestant backed him up, and their careless friend was finally shamed into making the mission, and related the incident to one of the missionaries—an illustration, by the way, of the decadence of Protestant prejudice. During the four Catholic

weeks the people were now and then reminded of the week for the non-Catholics which was coming. Each penitent received, folded in the ordinary remembrance leaflet (itself containing a prayer for conversions) the following ingeniously concocted stimulant to missionary effort:

### APOSTOLATE OF PRAYER

#### AND

*Work for the Conversion of America to the True Faith of Christ.*

1. Select ONE SOUL for whose conversion you wish to pray in a most special manner.
2. Pray daily, in union with all the members, that the Most Precious Blood of our Lord and Saviour Jesus Christ may fall upon and save that one soul.
3. By good example, by great gentleness and kindness, attract that one soul to Christ. Lose no favorable opportunity, by conversation, Catholic reading, acts of charity and self-sacrifice, to gain that one soul for whom Jesus died on the Cross.
4. Do not lose hope if you do not at once succeed. Remember that patience is a missionary virtue as well as zeal. "So is the kingdom of God, as if a man should cast seed into the earth, and should sleep and rise, night and day, and the seed should spring, and grow up whilst he knoweth not." (St. Mark iv. 26.)
5. Report success to your Pastor, and bring him others to join this Apostolate. One soul is worth the Blood of the Redeemer.

### A PRAYER FOR CHRISTIAN UNITY.

O GOD the Holy Ghost, Spirit of Truth and Love, who desirest that all nations and peoples and tongues should be brought into one Faith, we beseech Thee to enlighten

our understanding and strengthen our will, that we may zealously work and pray for the conversion of our beloved country. Grant us the privilege of helping our fellow-countrymen to believe the doctrines which our Lord Jesus Christ taught by His Apostles, and to accept the means of salvation which, through their successors, He administers unto men's souls. O Holy Spirit! Thou personal Bond of Infinite and Eternal Union between the Father and the Son, grant that all mankind may be made one, as in Thee the Father and the Son are one; grant that all may belong to that one Fold, of which Christ is the one Shepherd, and go onward by the one Way of Truth to life everlasting. Amen.

Our Father; Hail Mary; Glory be to the Father.

We opened the non-Catholic mission the closing Sunday of the last week of the Catholic mission. Of course every effort had been made by the missionaries to attract Protestants to the services, depending mainly, however, upon the personal exertions of our parishioners among their friends. Needless to say that vast audiences of Catholics came; but we had, as we expected, a large attendance of non-Catholics every night, no less than six hundred at some of the lectures, perhaps even more. The zeal of Catholics for their own salvation broadened out until it embraced their separated brethren, and by every means allowable sought to bring them to the church. We wish to insist that the reason for the evident improvement in tone as well as increased attendance of non-Catholics at this year's mission is to be attributed to the Catholic people's zeal. In this parish they have been for many years steadily reminded of their vocation to convert their fellow-citizens to the true religion, and now they are pretty

fully awake to that holy duty. They know that we are ready to do our part, and always at their service to instruct or even to argue with their non-Catholic friends, and that we have in the church office an unfailing supply of free doctrinal literature. In fact the people are beginning to have a missionary conscience, and results show accordingly. This is illustrated by the way the invitations to non-Catholics were distributed. We printed three thousand copies of the accompanying card, placed them in envelopes, and notified the people at Mass two Sundays before we began with the non-Catholics; the three thousand were gone in a flash—it was hard to get a single card that Sunday noon. They were all addressed and mailed by the people to their non-Catholic friends; and this was a strong reinforcement to the invitations given personally.

*You are invited to attend a course of Lectures in the Paulist Church, Columbus Avenue and Fifty-ninth Street, during the evenings of the week beginning Sunday, February 6. The topics chosen are calculated to interest you very deeply, bearing as they do upon matters of vital religious interest. They will be presented in a friendly spirit, our purpose being a plain exposition of Catholic doctrine and practice.*

*This card will secure you a seat during the entire course.*

*Very faithfully yours,*

THE PAULIST FATHERS.

The reverse of the card read as follows :

*List of Lecture Topics*

No Salvation outside the Catholic Church.—This dogma clearly explained.

How to be rid of Sin.—Actual practice of Catholics.—The Confessional.

The Dead.—Our relation to those who have gone before us.

Church Authority.—Its necessity for preserving purity of doctrine and administering the aids of religion.

Communion with the blessed in Heaven.—The intercession of the Saints.

The Real Presence of Christ in the Eucharist.—The Sacrifice of the Mass.

The Interior Life of Catholics.—Prayer, Meditation, Sanctification.

*Question Box*

The result was very consoling. The most intelligent of our Catholics were present every evening, mingled with the best kind of non-Catholics, whom they had in most cases brought with them. We noticed that a very large proportion of our guests, as

we may call them, acted not only with decorum, but even with reverence, many of them joining in the hymns, and kneeling during Benediction of the Blessed Sacrament.

Doctrinal leaflets were eagerly accepted every night. Many hundreds of good books were bought by the non-Catholics at the church entrances (for a very small price, to be sure) and taken home to play the silent part of the Apostolate of the Press in future conversions. Ninety-one non-Catholics attended the first meeting of our Inquiry Class. Of these more than three-fourths are practically certain of taking instructions and of being received into the church in the near future; this in addition to about a score of converts already received, men and women whose instruction was found advanced enough to be finished during the five weeks of the mission.

The faults we have to find with the Catholic mission are all centered in one—a week is hardly long enough to add to conversion from a sinful life a sufficiently developed prospect of perseverance. We have said that we preach the old mission of St. Alphonsus; let us frankly correct that statement, and admit that we and missionaries generally preach an abridgement of it—we do not, we cannot as yet, give the fulness of effect in an eight days' mission that can be given by a fortnight. The old mission which the writer knew, even as lately as in the early seventies, is now seldom given. It embraced two full weeks of preaching to the same auditory; it fully developed the motives of repentance; it fully developed the means of perseverance. Special discourses were

delivered against besetting vices; the love of God, and the sufferings of Christ, together with other of the nobler motives for a good life, were not crowded into the background; they were so strongly urged that they could dominantly characterize the whole spiritual effect of the mission. In all religious influences time is of great value, hurry is an injury; as, for example, even an appearance of haste in a confessor hurts his ministry, just as a leisurely, deliberate, patient, and waiting manner helps him. So with our "divided" missions, and our one week's missions generally—they are too short in time, they are too scanty in matter. It is remarkable that with all this deficiency so many sinners are permanently converted, being helped by good example at home, by good reading, by increased church facilities, by more numerous clergy—for a zealous and painstaking parish priest is a gift of God for perseverance superior to that any mission can give. But let us not cease to hope that missionaries may be so multiplied that soon the integral fulness of spiritual benefit may be easily given in these gatherings of the people for a renewal of Christ's sovereignty over them and the freer working of his church for their salvation. We read in the history of missions in Italy and France that a band of fathers would remain in a small parish over a month, thoroughly hunt up every sinner, first drive home the fear of God till it became a permanent quality of the soul, then elevate this motive by constant preaching and personal converse into habitual and conscious love of Jesus Christ. Much the same should be done to-day

in a great number of our own parishes, and it is not done for lack of missionaries.

What somewhat atoned for this want in our mission, though not entirely, was the great church, which accommodated more than three thousand persons, most of whom could be seated during the services. The congregational singing also helped to soften hearts. The people were their own choir at every service, early morning and night. The hymns are tuneful and their words full of solid doctrine, worth knowing by heart. The singing, especially that by the great chorus of the men, was something heavenly. The men as they sang were preaching God's truth to themselves in noble musical cadence; they felt it, and it aided the mission effect wonderfully.

Fewer defects, we think, can be found in the non-Catholic mission than in the Catholic one. We got the audience, we imparted plain teaching of the chief typically Catholic doctrines, we answered questions ranging over the entire field of religion, natural and revealed, and we stocked every non-Catholic hearer with the printed truth in abundance. What more could we do? The answer is the burden of complaint of all who are engaged in this Apostolate; we do not preach penance enough to non-Catholics, nor other motives which are calculated to stimulate the conscience to positive acceptance of the truth, as well as to active search for it.

To this the rejoinder is that non-Catholics are not nearly so much attracted by such topics as awake a dead conscience as they are by those which are in

dispute between themselves and the church. This course may be pursued, however: the doctrinal discourses may be toned with a gentle note of divine love, or some strong sentiment of responsibility to God—as indeed we tried to do.

Anyway, we have reason to be thankful to God for our mission, one of a kind given by all communities and by the new diocesan missionaries everywhere in this country. As to converts, our success this time is very encouraging. Consider that every convert, according to the usual rule, will sooner or later bring in at least one other, generally more, and this gives a cheerful outlook. “To him that hath shall be given” is never more true than in the case of a parish in which converts already abound. Each harvest fills not only the barns, but provides seed-corn for yet other harvests.

THE END

# INDEX

---

- Acknowledgment Card, 130, 131.  
Advertising Committee, 91, 92.  
Adams, Thomas, 9.  
A Devoted Woman, 73.  
After Meetings, 103-138.  
Age of Accountability, 122.  
Aitken, Robert, 158-179.  
Archbishop of York, 159.  
  
Beecher, Dr. Lyman, 110.  
Belief in Revivals, 140.  
Benefit of Revivals, 64.  
Bishop of Rochester, 159-174.  
Booth, Rev. R. R., D. D., 4-5.  
Booth, Mrs. Catherine, 5.  
Brief Service, 138.  
Bushnell, Dr., 60.  
  
Calvin, 19.  
Canvassing Committee, 92.  
Cards for Inquirers, 85-102.  
Cave of Engedi, 149.  
Caring for Results, 131-132.  
Church in Sardis, 162.  
Church Officers, 82.  
Church Officer's Concern, 74.  
Chambers, Dr., 32.  
Chance in Early Life, 122.

Conception of Lost Condition of Men, 136.

Confidence in God, 118-119

Conviction of Sinners, 78.

Cuyler, Dr. T. L., 61.

Davies, Samuel, 109-110.

Devotional Committee, 95.

De Paul, St. Vincent, 158.

Deism, 12.

Dean Church, London, 160.

DECISION DAY, 121 to 132, inclusive.

“ “ Age of accountability, 122.

“ “ Past redemption point, 122.

“ “ Chance in early life, 122.

“ “ Danger in delay, 124-125-126.

“ “ Preparing for decision day, 127-128-129.

“ “ The plan, 129.

“ “ The teacher, 130.

“ “ The acknowledgment card, 130-131.

“ “ Caring for results, 131-132.

Doorkeeper at Meetings, 97.

Dominican and Redemptorist Monks, 159.

Disraeli, 115.

Distrust in Revivals, 139.

Drummond, Henry, 176.

Dwight, 24.

Earl of Shaftesbury, 186.

Edwards, Jonathan, 13, 14, 15, 16, 17, 28, 107, 108, 109, 110.

Edward Whitfield Compared, 19.

Elliott, Rev. Walter, 188.

Every Sermon with plan of Salvation, 140.

Evangelists, 64, 65, 159.

Executive Committee, 89-90.

Expect Results, 119.

Farwell, John V., 36.

Finance Committee, 90.

Finney, Charles G., 7, 24, 25, 27, 28, 33, 40, 41, 42, 69, 107.

Finney's Conversion, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58.

Free Will Offering, 96.

Gale, Rev. George W., 43.

General Preparation for a Revival, 86.

General Convention of 1869, 159.

Griffin, Dr. Edward Dorr, 24, 81-111.

Guild of the Iron Cross, 161.

Hetherington, Dr., 2.

Helpfulness of Personal Effort, 137.

History of Parochial Mission, 158-161.

Holy Ghost, 10, 26, 38, 44, 45, 46, 65, 66, 68, 69, 73, 79, 80, 83, 107, 115, 140, 164, 174.

Humphrey's Letters, 78.

#### INDICATION OF A REVIVAL, 67 to 79.

"	"	"	Mr. Spurgeon, 67.
"	"	"	The Prayer Meeting, 69.
"	"	"	The Word of God, 69.
"	"	"	Zeal in the Church, 69-72.
"	"	"	Mr. Finney, 69.
"	"	"	Spirit of Prayer, 71.
"	"	"	Devoted Woman, 73.
"	"	"	Church Officers' Concern, 74.
"	"	"	Pointed Preaching, 76.
"	"	"	Revival in Rochester, 77.
"	"	"	Conviction of Sinners, 78.
"	"	"	Dr. Humphreys' Letters, 78.

Illustration of Hindrance, 142.

Inquirers' Cards, 85-102.

Inquirers, 104.

Infidelity, 143.

Intense Desire for Revival, 81.

Justification, 107-108.

Kimball, Edward, 34.

Lack of Earnestness, 140.

London Mission, 158-159.

Luther, Martin, 19-61.

Materialistic Methods, 26.

McAuley, Jerry, 186.

McCheyne, 140.

Meroz, 139.

METHODS OF WORK, 83 to 106.

- |   |   |   |   |
|---|---|---|---|
| " | " | " | Pastors, 104.                                       |
| " | " | " | Subjects for Sermons, 84.                           |
| " | " | " | Inquirers' Cards, 85-102.                           |
| " | " | " | General Preparation, 86.                            |
| " | " | " | Preparation in Jacksonville, Ill.,<br>86.           |
| " | " | " | Union Prayer Meeting, 87.                           |
| " | " | " | Special Suggestions for Organi-<br>zation, 88-89.   |
| " | " | " | Executive Committee, 89-90.                         |
| " | " | " | Advertising Committee, 91-92.                       |
| " | " | " | Canvassing Committee, 92.                           |
| " | " | " | Music Committee, 94-95.                             |
| " | " | " | Devotional Committee, 95.                           |
| " | " | " | Ushers and Assistants, 96, 97, 98,<br>99, 100, 101. |
| " | " | " | Doorkeeper, 97.                                     |
| " | " | " | After Meetings, 103-138.                            |
| " | " | " | Inquirers, 104.                                     |

Methods and Machinery, 133.

Moody, D. L., 4, 31, 32, 33, 34, 35, 36, 37, 38, 113, 114, 120,  
152, 181.

Moorhouse, Harry, 114.

Mills, 24.

Muller, George, 135.

Music Committee, 94-95.

Magnify the Word of God, 107.

Nettleton, Dr. Asahel, 24, 25, 27, 28, 40, 112, 113.

Neglect to Wait Before God, 133.

Newell, William W., D. D., 114.

Newton, Dr. Richard, 176.

Noon Day Meeting, 149.

Northfield, 176.

No Man Cared for my Soul (Sermon), 148.

New York Advent Mission, 160.

Oxford, 22-23.

Pastors, 84, 115, 140.

Paul, 39, 141.

Parochial Mission Society for the United States, 160, 178.

Past Redemption Point, 122.

People a Hindrance, 141.

Pointed Preaching, 76.

Proper Ventilation, 137-138.

Preparing for Decision Day, 127, 128, 129.

Preparation in Jacksonville, Ill., 86.

Presbyterian Churches in Philadelphia, 64, 81, 110.

Prejudice against Revivals, 1.

Profound Belief in the Holy Ghost, 134.

PREACHING IN REVIVALS, 107 to 120, inclusive.

"	"	"	Fearless Preachers, 107.
"	"	"	Mr. Edwards at Enfield,
			108.
"	"	"	Davies of Virginia, 109.
"	"	"	Dr. Lyman Beecher, 110.
"	"	"	Dr. Griffin, 111.
"	"	"	Nettleton, 112-113.
"	"	"	D. L. Moody, 113-114.
"	"	"	Harry Moorhouse, 114.
"	"	"	William W. Newell, 114.
"	"	"	Disraeli, 115.

PREACHING IN REVIVALS, Confidence in God, 118.

"	"	"	Expect Results, 119.
"	"	"	Profession of Faith, 119.
"	"	"	Plan of Salvation, 119.
"	"	"	Moody and Sankey, 120.

PREPARING FOR A REVIVAL, 80-82.

"	"	"	Intense Desire, 81.
"	"	"	Dr. Griffin, 81.
"	"	"	Season of Prayer, 82.
"	"	"	Church Officers, 82.

REVIVALS HINDERED, 139 to 143.

"	"	Distrust in Revivals, 139.
"	"	Plan of Salvation, 139.
"	"	Belief in Revival, 140.
"	"	Pastors, 140.
"	"	Lack of Earnestness, 140.
"	"	People a Hindrance, 141.
"	"	Illustration of Hindrance, 142.
"	"	Infidelity, 143.

Rationalistic Methods, 26.

Revivals, Benefit of, 64.

"	Intense Desire for, 81.
"	In Old Testament, 3.
"	Second Era of, 24.
"	Prejudice Against, 1.
"	Attack upon, 6.

Revival in Rochester, 77.

Revival of 1857, 61.

Revival of 1858, 31.

Revival of 1859, 29.

Reaction Toward Religion, 20.

REVIVAL TEXTS AND SERMON, 144 to 157.

"	"	"	"	Texts for The
				Church, 144-145.
"	"	"	"	Sermons on The
				Holy Ghost, 145-
				146.

# REVIVAL TEXTS AND SERMONS, For Young People, 146.

"	"	"	"	For Women, 146.
"	"	"	"	For Men, 146-147.
"	"	"	"	For The Unserved, 147-148.
"	"	"	"	To Christians, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157.

## REVIVALS HELPED, 133 to 138.

"	"	Neglect to Wait Before God, 133.
"	"	Methods and Machinery, 133.
"	"	Belief in The Holy Ghost, 134.
"	"	Belief in Prayer, 135.
"	"	Conception of the Lost Condition of Men, 136.
"	"	Personal Effort, 137.
"	"	Prayer List, 137.
"	"	Proper Ventilation, 137-138.
"	"	Brief Service, 138.
"	"	Singing, 138.

Sankey, Ira D., 36, 37, 120.

Salvation Plan of, 119.

Second Era of Revivals, 24.

Sermons for the Church, 144-145.

Sermons on the Holy Spirit, 145-146.

Sermons for Men, 146-147.

Sermons for Young People, 146.

Sermons for Women, 146.

Sermon to Christians, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157.

Society of St. John The Evangelist, 158.

Sovereignty of God, 27.

Special Suggestions for Organization, 88-89.

Spirit of Prayer, 71.

Spurgeon, Mr., 67.

St. Vincent de Paul, 158.

Taylor, Hudson, 135.

Texts, 144, 145, 146, 147, 148.

The Teacher, 130.

The Church of England Parochial Mission Society, 159.

The Great Awakening, 13.

Thorold, Bishop, 179-182.

Tolstoi, Count Leo, 155.

Union Prayer Meetings, 87.

Ushers and Assistants, 96, 97, 98, 99, 100, 101.

Varley, Henry, 37.

Ventilation, 137-138.

Wesleyan Evangelists, 159.

Wesley, John, 17, 18, 40, 107, 158.

Whitfield, George, 17, 18, 19, 20, 23, 40, 107, 109, 115.

Whitfield's Mother, 22.

Whitfield's Father, 20.

Whitfield and Edwards Compared, 19.

William of Orange, 12.

Word of God, 69.

Young Men's Christian Association, 31, 32, 35, 36.

Zeal in the Church, 69-72.

# Hand-Books for Practical Workers in Church and Philanthropy.

**..EDITED BY SAMUEL MACAULEY JACKSON...**

Professor of Church History in the  
New York University.

**THE BIBLE-SCHOOL:** A Manual for Sunday-school Workers. By A. H. MCKINNEY, Ph. D., Sec. N. Y. State Sunday-school Association, formerly pastor of Olivet Church. Net, 60 cents.

**SOCIAL SETTLEMENTS.** (Including College and University.) By Prof. C. R. HENDERSON, D. D., Prof. of Sociology, University of Chicago, Ill. Net, 60 cents.

**THE INSTITUTIONAL CHURCH.** A Primer in Pastoral Theology. By EDWARD JUDSON, D. D., Pastor of the Memorial Baptist Church, New York City. With an introductory word by BISHOP POTTER. Net, 60 cents.

**YOUNG PEOPLE'S SOCIETIES.** By LEONARD WOOLSEY BACON and CHARLES ADDISON NORTHROP, both of Norwich, Conn. Net, 60 cents.

**REVIVALS AND MISSIONS.** By J. WILBUR CHAPMAN, D. D., Pastor of Fourth Presbyterian Church, New York. Net, 60 cents.

**FACTORY PEOPLE AND THEIR EMPLOYERS.** How Their Relations are Made Pleasant and Profitable. By EDWIN L. SHUEY, M. A., author of "Industrial Education Necessary," etc. Illustrated. Net, 75 cents.

## TO FOLLOW

**THE COUNTRY CHURCH.** By Rev. AUSTIN B. BASSETT, Ware, Mass. Net, 60 cents.

**CITY EVANGELIZATION.** By FRANK MASON NORTH, D. D., New York City, Secretary Church Extension and Missionary Society of the M. E. Church. Net, 60 cents.

**THE PRACTICE OF CHARITY.** Co-operative and Individual Attempts to Help Others. By EDWARD T. DEVINE, Ph. D., Gen. Secretary Charity Organization Society, New York. Net, 60 cents.

**WORKING PEOPLE'S CLUBS.** By ROBERT GRAHAM, Secretary Church Temperance Society, New York. Net, 60 cents.

**RELATIONS OF RELIGION AND PHILANTHROPY.** By JOHN HUSTON FINLEY, LL. D., Ex-President of Knox College, Galesburg, Ill. Net, 60 cents.

---

NEW YORK:

LENTILHON & COMPANY,  
150 Fifth Avenue.









## Date Due

FEB 24 1954

[illegible]

18.7.27

Chapman, J. Wilbur  
Revivals & Missions

DATE	
Feb. 3, '54	A.

